THE BLACK BOX

of ROOME opened.

From whence are revealed, the Damnable Bloody Plots, Practises, and behaviour of *Iesuites*, *Priests*, *Papists*, and other *Recusants* in generall:

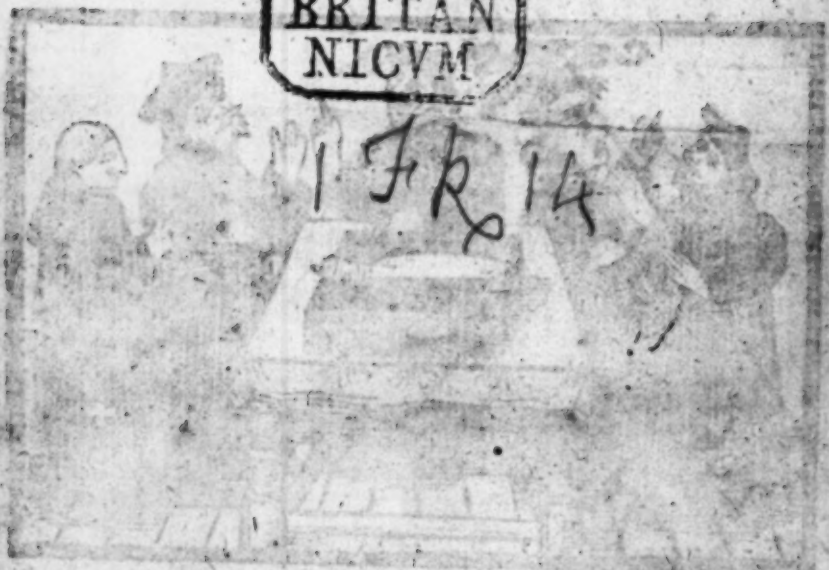
Against Christian Princes, Estates and the people in those places where they have lived, &c.



Printed in the Yeare. 1641

MVSEVM
BRITAN
NICVM

1 Fk 14



THE IESVITES BLASPHEMOVS CONIVRATIONS TO ENCOVrage their Proselytes to King-killing treacheries.

SVch is the most bloody, and most blasphemous impudency of these Romish Incendiaries, that when they put on a deviliſh and desperate resolutiō, to murther any Emperor, King, or Prince, whom they have once pronounced to be an Heretick, and excommunicate person, and thereupon intend to murther him by some *Ravillack*, whom they make choice of for the execution of the said Treason, that after such an vnfortunate and wretched person, is once allured and entred into their place of consultation, or chamber of (Philonicall) prayers (forsooth)

ſooth)as they call them: Theſe infernall firebrands kneele all down, who in their prayers obſerve their time; and put before the intended Traitor, a knife folded vp in a ſcarfe, ſhut vp in a little Box, covered with an *Agnus Dei*, written about with black letters of perfumes, odoriferous Characters: and when they draw it out themſelves, they caſt or ſprinckle ſome drops of holy water upon it, and which done, they hang at the hafte of the ſaid knife, five or ſixe graines of Corrall, which are bleſſed by them, who blaſphemouſly they give him to vnderſtand, and make him beleeve that ſo many blowes, as ſhall be given by him with the ſaid knife; ſo many ſoules be releaſed out of Purgatorie.

Afterwards, putting the knife into the intended Murtherers hand, they pronounce theſe words ſaying:

Goe now like *Iephte*, with the Sword of *Sampſon* in thy hand, the ſword with which *David* did cut off *Golia's* head, the Sword of *Gedion*; yea, the Sword with which *Iudith* did cut off *Holopherues* head, the ſword of the valiant *Machabees*, and the ſame with which Saint *Peter* did cut off *Malcas* his eare, yea I ſay, the ſword of Pope *Iulius* the ſecond, with the which (breaking the forces of oppugning Princes) he tooke out of their hands with great effuſion of blood, the Cities of *Sezza*, *Imola*, *Fayance*, *Bologna*, and many other Cities: goe thus I ſay, thou magnanimous Champion of the chaire of *Rome*, and be valiant and God ſtrengthen thine arme for the great worke now intended by thee. After which this infernall kennell of Romiſh blood-hounds kneele

kneele all downe, and the moſt wretchedly renowned and curſedly quallified amongſt them, with a cauterized conſcience and immarbled heart, pronounceth the bloody Conjuration, impiouſly and impudently, ſaying as followeth;

Come *Cherubims*, come *Seraphins*, and higheſt Thrones that rule, come bleſſed Angels: yea, bleſſed Angels of charity, come and fill this holy Veſſel with glory and eternity, and bring him preſently the Crowne of the Virgin *Mary*, of the *Patriarches*, and of the *Martyrs*, for he belongeth no longer to us, but to you.

And thou oh dreadfull and terrible God, who haſt revealed to him in theſe our prayers and meditations, that he ought to murther a Tyrant, and confound a Hereticke, and to give the Crowne to a Catholike King. And being by us diſpoſed to this meritorious Murther, vouchſafe to fortifie his ſenſes, and encreaſe his forces: to the end that he may accompliſh this thy great will; and vouchſafe to arme and furniſh him with the Harneſſe of thy powerfull providence, that he may valiantly performe the worthy worke he hath piouſly vndertaken, & may happily eſcape from thoſe, who would apprehend him: give him Eagles wings, that the ſpight and malice of thoſe *Barbarians* whom he goes againſt, may not once touch his ſanctified members, extend alſo the beames of thy joy and coeleſtiall felicity vpon his ſacred ſoule, to the end that by the bleſſed influence thereof, the parts and members of his body alſo, may be encouraged and enabled to this great work, & that it may chearfully diſpoſe it ſelfe to this ho-

ly Combate without feare or ſhrinking puſillanimity.

This accurſed Conjuration being thus audaciouſly and graceleſſely vttered, they carry the thus inchanted bloody Regicide, and ſet him before an Altar, where they ſhew him a Picture wherein the angels are ſeene and ſhowne to have lifted vp and elevated long ſince *Iames Clement*, a bloody Iacobine Fryer, and repreſented him (as it were) before the Throne of God, ſaying;

Lord behold thy Pupill, behold thy well inſtructed Champion, and the accompliſher of thy iuſtice: Whereupon all the Saints riſe out of their ſeates to make him roome, and give him place among them. And when all theſe things are thus done and finiſhed, there are no more but foure Ieſuites onely left with him, who when they come neare him; they with diabolicall impudency and lying flattery, ſay unto him: that they ſeeme to perceive that there is ſome Deity infuſed into him, and that they are ſo aſtoniſhed with the radiant light-ſhining and gliſtering in him, that they hold it their honour to kiſſe his hands and feet; and make him madly to beleeve that they account him not a meare man any longer; but that they eſteeme themſelves (as it were) as they ſay, half vnworthy of the happineſſe and glory which he hath already obtained by his Catholick reſolution, and ſighing deepely before him: they ſay vnto him; we would that God had choſen us, and called us to your eſtate: ſince we ſhould be truly aſſured, that we ſhould goe really, and directly into Paradiſe without comming at Purgatorie.

And

And thus having intoxicated and bewitched the miserable wretch, they thus leave him to his intended bloody designe,

The end of the Conjuration.

BVt it is no wonder since they have so good correspondence with *Iewes*, *Turkes*, and *Infidels*, and as *Mahomet* did in times past; so doe these propogate their Sect with fire and Sword and all manner of violeace; for let us looke vpon their first founder; he was a cruell and proud Hypocrite. *Paul* the 3. who confirmed this order was both a carnall and a bloody man, the one in having many whores and bastards, the other in persecuting innocent Christians in the Warres in *Germany*.

They professe obedience but practise Sedition and Rebellion, *Claudius Matthew* a Iesuite, and *K. Henry* the 3. of *France* his Confessor was the most principall author and agent in the league of Papists against him.

Parsons and *Campion* were sent into *England* to make a faction for the Papists.

Iames Gordon, *Creighton* and *Haies* Jesuites, laid a plot not onely for a rebellion in *Scotland*, but also for the invasion of *England*.

Neither hath their beene any warre raised of late in any part of Christendome, wherein they have not borne a principall part.

They talke much of Chastity, but how chaste they are, let the *Bona Robas* of *Rome* and *Padua* witnesse.

They

They professe poverty, but dwell in sumptuous palaces, the furniture of which is most gorgious and princely, their Armes are placed above the armes of Princes, they pretend to beg for the *English* that are distressed beyond the Seas, but indeed give them a small pittance and keepe all the rest to themselves. In *Venice* they painted the Virgin *Mary* like a Lady whom some of them loved.

The like they did at *Shertogen-Bosch* in *Brabant* at my being there, by the Lady of *Piroy*, *Melanders* wife, which was Secretary vnto *Grave Maurice*, and set her vp with a child in her armes in St. *Iohns* Church.

Pius Quintus cast an *Agnus Dei* into a River, whither it was to draw the Fish to the place, or to allay the violence of the waves, I cannot say.

Nay, they administer the Sacrament to those who goe about to murther Princes, as *Walpoole* did to *Squire*, who poysoned the pommell of Queene *Elizabeths* Saddle when she was to ride abroad.

Moreover, they pervert Scriptures, and corrupt the ancient Fathers, which power *Gregorie* the 13. in a Bull bearing date 1575, seemeth to have given them. But to proceed in their practises.

Benedict Palmio, and *Anniball Codret*, two famous Iesuites did not onely teach *William Parrie*, that it was lawfull to kill the Queene of *England*, but

but also that it was an act very meritorious. *Varade* a *Iesuit* of *Lyon*, in confession did absolve *Peter Barrier* that went about to murder that Prince of famous memory *Henry* the fourth, late King of *France*, assuing him that it was a most noble and a Christian Act, for which he should obtaine Celestiall glory. In *Paris* the *Iesuits* not onely resolved that it was lawfull to kill King *Henry* the third, but by their perswasions did induce *James Clement* to effect the same.

Richard Williams, *Edmund Tarke*, *Patrick Ocullen*, *John Savage*, and divers others, who have beene at sundry times executed for attempting to kill Queen *Elizabeth*, confessed that they were set on by *Holt* and other Iesuits, and were made beleeve it was a most meritorious Act.

Peter Panne at his execution at *Leyden*, confessed that he was hired by the Iesuites to kill *Count Maurice*.

The Rebels of *Paris* that held out against their King, were principally directed and encouraged by *Commolet* and other Iesuites.

Nay when money and victuals grew scarce in *Paris*, yet would not the Iesuites suffer the Rebels to give over, but came into the Trenches and brought them relefe both of meate and money.

And by the practises of this seditious Sect, the cities of *Perigueux*, *Agen*, *Tholose*, *Verdun*, and divers tooke armes against the King.

They perswaded the Duke of *Bavaria* to goe on foote to visit the Reliques of some Saint or other, while these gallants rode in Wagons.

I know not whose device it was, except some of theirs, that made young wenches and marryed wives beleeve if they could stride over at one stride, St. *Rombauts* breeches at *Mechlin*, they should assuredly have a Child within the yeare.

The Princesse of *Tyrole* not many years agoe, built the Jesuites an house hard by her owne, but they like Foxes beate the Princesse out of her own *Burrow*, her sumptuous house, and thrust her into their owne meane house. The like they did to the Bishop of *Wirtzburg*, who excluded him out of a Church which he had built for them. *Herbipoli.*

They advance themselves and despise others, those that confesse themselves to other *Priests*, they account little better then *Atheists*: in *Millan* they onely beare the sway in hearing womens confessions, and did the like in *Venice*, untill they were forbidden.

By meanes of their confessions, they have drawne unto themselves infinite riches, empoverishing many

many rich houses, leaving little to the Widdowes and Orphanes.

Maldonate a *Iesuite* of *Paris*, caused the president *Monbrun*, St. *Andrew*, through his perswasion in confession to give the *Iesuites* all his moveables and halfe his revenues.

The president *Gondran of Dijon* making his Testament by their practises, gave only halfe a crown to his sister, and to the Colledge of Jesuites, seven thousand pounds French money in rent.

In *Bordeaux* they ruined the whole house of *Bellan*, and impaired the state of the house of *Targebason*.

In the Country of the Grisons, they perswaded a silly old man called *Lambertin*, to sell all that hee had, and to take their Habit, who gathering 20000. *Duckats*, meant to give them all from his onely daughter.

So cruell they are that they spare none, who is repugnant to their purposes, *Masseus* complaineth that the elder Jesuites managed all things absolutely, they brought *Harbers* and *Gliselle*, two famous preachers in *Vienna*, in danger, onely envying their excellency. One *Lupus a Franciscane* in *Millan*, calling them false Prophets, hardly escaped with his life. Cardinall *Barbinan* restrayning their encroachments, was by them accused before the Pope.

Iohn Chastell was so wonne and overcome by the Iesuits, that at his death he denyed that the Jesuits had any end in the businesse; but his examination before the whole Court of *Paris*, affirmeth flat contrary, but onely by them plotted, wherefore it was ordered, that *they should depart out of Paris within three dayes, and out of France within fifteene dayes*, after notice to them given, as corrupters of youth, perturbers of publique peace, and enemies of the King and State. *Iohn Chastell* himselfe also confessed, that *Garet* a *Iesuite* did teach him these lessons, which made him resolve to kill the King.

It is not, nor I hope shall never be forgotten, deserving to be engraven in Letters of brasse, the most hellish and damnable plot of the powder Treason, in the dayes of our late Soveraigne of blessed memory King JAMES, plotted onely by the *Iesuites* whereof *Garnet* was one of the principals, who formerly had beene a Corrector to a *Printers* presse here in *London*, and I shall never forget what that Reverend Bishop of *Norwich* Doctor *Overall* told me sitting at his house in *Norwich*, what *Garnet* confessed unto him at the time of his execution, he being at that time Deane of *Paules*, (Master *Garnet* quoth he) your time is very short in this world, tell me I pray you as you will answere before GOD, *what just fault can you find with our Liturgie, or Common prayer, the Booke which we use in the Church of England?* (truely (quoth Mr. *Garnet*) none at all, it is very agreeable to the word of God, and to the practise of the *primitive Church*, and truely Mr. *Deane* you are very happy in your Booke of

Common Prayer, afterwards this *Garnet* was made a Saint, and By his fellowes, his Face and square, say they, was evidently to be seen in a wheat or barley eare of corne, *Credat Iudeus Apella non ego.* Now you must understand that our *Iesuites* keepe three severall stations, some follow the Camp and armies in the field, as they did in *France*, and not long since *Spinola's* army in *Cleve* & *Gulick* being the greatest *Incendiaries* or *Boutefeux* in the world, setting Princes against people, and people against their Prince, others follow the Court, and can come with God-morrow Madame into a Ladyes Chamber before she be stirring, others like the Nether Milstone remaine setled in their Cloyster without Motion, yet helpe they the other to grind their Grist, for these entice young youthes and great heires into their Colledges and societies, which are like Hell, *vnde nulla redemptio.*

What plots and designes were undertooke by *Parsons* (*alias Cowbuck*) the *Iesuite* against our late *Mirrour* of *Princes* Queene *Elizabeth*, one Cecill a *Priest*, complayneth against *Chreighton* a *Scottish Iesuite*, that his practises made many Widdowes & Orphanes in *Scotland*. It would require a whole volume to write their practises, plots, & damnable Treasons, which they have set on foote in most Kingdomes of *Europe*, nay God knowes what they are now plotting at this present, I doubt not but that their Engines are set on worke, and that they have many seconders and partakers here at home amongst us, and listen as Cats at a Mouse-hole what is every day, determined in Parliament. Is it not

an exceeding blemish to our Nation and Country, which lying in so cold a *climate, should breed and feed such swarmes of trayterous Serpents and Vipers*, When *Spaine* a great deale hoter hardly affordeth a Traytor against his King and Country in an hundred yeares, here if *Tobias* his Dog doe but wag his tayle, *he shall be fed with the best from a Ladies trencher, and nothing thought too deare for him.* Then let us now or never take a course with *Iesuites* and *Priests*, upon whom, like *Pharao's* Frogges for their plenty, we are like to tread upon in every streete, let no other Nations accuse us of remissenes or stupidity, in giving them so large a liberty. Let us consider if they get the upper hand, what will become of us, our Prince, Country, wives, Children, Friends, we have tryall more then enough of their good-wills towards us, and are like to have more dayly; if the heads of these *Brats* be not dashed against the stones. It was the *Motto* of old *William Cecill*, Lord *Burleigh*, and *Treasurer of England, Vnum Cor, vna via*, one heart one way, which while we observe no *forrein force in the world shall bee able to wrong vs*, if we divide our selves, as *Silurus* Sons did their *Arrowes*, wee are presently broken, and made a prey to strangers.

We all know, God appointed Kings and Princes to be Nursing Fathers, and Nursing Mothers to his Church, therefore they ought not to see God dishonoured by false Religion and Idolatry, or true *Christians* oppressed with *force* and *Treachery*. They *carry not the sword for nothing, and God requireth the maintenance of his truth at their hands*, therefore

these

these Wolves that walke in sheeps clothing, are not to be winked at or tolerated, or in any wise to bee endured, the world is so fraught with their practises in all places, yea some so abomina-ble and unchristian, *that I will call them the Divels Acts of Parliament, and some whereof out of the Popes Rentall.* I report them onely as *Iohn Chassanion* hath left them recorded in *French*, therefore *Lector, en tibi Leonem ex ungue*, and let mee begin with the *Popes traffique* and *Marchandize*, to which there is not the like in the whole world, for it hath neither brinke nor bottome, feare or shame, Religion nor common honesty, but rather blasphemous, most wicked and ungodly ordinances, wherefore out of the monstrous heape, accept of these few, and let thy Conscience tell thee, how tolerable they are.

For Marriage contracted in the third degree of Consanguinity or affinity, the taxe or payment to the Popes Exchequer, is in France, Italy, and other places, 14 Tournois, 3 Duckats, 4 Carlines, yet there is a greater summe to be paid out of the Dowry.

A Iew is allowed to have a Synagogue in his owne house for 30. Tournois, 7 Duckats, and 6. Carlines, to erect a new Synagogue publiquely, is 60. Tournois, 15. Duckats.

A parricide, or he that hath killed his owne Father, *is quitted and absolved for foure Tournois, one Duckat, 8 Carlines.*

Note by the way, the Pope makes better markets of Murders committed on the persons of Fathers and Mothers, then for the beating onely of a Clark or Priest.

For

For he that beates a *Prieſt or Clarke* muſt pay 6. *Turnois*, 2 *Duckats*.

He or ſhe that kills any Infant, ſhall pay 4 *Turnois*, 2. *Duckats*, 9. *carlines*.

The woman who hath taken a potion (a feareful thing to relate) to deſtroy the fruit of her wombe, or the child within her, ſhalbe abſolved and forgiven for 4 *Turnois*, 2 *Duckats*, 8 *carlines*.

A notorious witch muſt pay for her abſolution 6 *Turnois*, and 2 *Duckats*.

Abſolution for Hereſie is granted before it bee abjured for 36. *Turnois* and 9, *Duckats*.

For Sacriledge, Theft, for firing of houſes, raviſhing of women, or Maiden-children, and withall *perjury*, for your abſolution you muſt pay 36. *Turnois*, 9. *Duckats*, for every one of them ſeverall.

For abſolution, for whoredome committed by a *Prieſt* or *Clergie* man, though it be with a Nun, or any woman of his owne kindred, is but to pay for his abſolution and free pardon 36. *Turnois*, and 3. *Duckats*.

I with ſuch whoredome and inceſt, one demand beſide abſolution, for Sodomy, be it eyther with Mankind or Beaſt (*which is horrible to relate*) hee ſhall be diſpenſed withall and come to his orders againe, and enjoy his benefices for 36. *Turnois*, 9. *Duckats*.

The abſolution of a Nunne, having played the whore, either with one, or twenty, may bee made capable of her Cloyſter and of the dignities there-

of

of, though it were to be made *besse* for 36. *Tournoy* 9. *Duckats*; these few for a taſt, *but they have a bitter reliſh*. I will now come to ſome merry paſſages an abſolutions of an eaſier nature: there was one a luſty *Fryar* had gotten 3 Nunnes, and two citizens daughters neere to *Beneventum* in *Italy* with child, the Archbiſhop after ſome ſharpe rebuke cauſed him onely for his penance, to ſay the Lords *Prayer* five times over, which done, he received for abſolution.

A merry companion having committed many foule offences, came to his *Confeſſour* the pariſh *Prieſt* where he dwelt, who after he had laid open all his offences, the *Prieſt* told him his ſinnes were ſo many and ſo hainous, that he could not abſolve him without a great ſumme of money; the fellow told him he had no money, but he would give him an hare, *well I am content quoth the Prieſt*, where is ſhe, Sir, I have her not heere, but you ſhall receive her when my Dog can catch her.

There was a *Prieſt* in *England* of late yeares, that confeſſed how he had ſhrived few women, but he lay with them, and yet our ſimple Recuſants neither have a ſence of their owne ſhame, nor provide a Remedy for for it. Beſides of all others are apt to be drawne into diſloyall practiſes, as by the example of *Arden*, *Somervile*, *Babington*, and many other in Quee *Elizabeths* time, of *Watſon Caseby*, *Digby*, *Rookwood*, and the reſt in King James his dayes.

The Rebellion in the North parts of this Realme was raiſed by *Nicholas Morton* and other Prieſts, when as yet there was almoſt neither act nor law made againſt Papiſts. And when they could not prevaile in *England* what broiles made they in *Ireland*.

Philip the ſecond King of *Spaine*, at the inſtance of *Engliſh* Recuſants and Prieſts, determined to invade this land both by Sea and Land.

By procurement of Prieſts and Recuſants, the Duke of *Guiſe* and *Don Iohn* of *Auſtria* in the Queenes time, became our enemies.

All plots eyther againſt Prince or State were contrived and determined to bee executed by Papiſts, as in the Queenes dayes by *W. Parry*, *Somerville*, *Ocollen*, *Squire* with many others, and by whom elſe of late dayes, and I cannot tell what their intentions may be in theſe dayes, for I am ſure the *Strand*, *Convent*-garden, *Drury*-lane, St. *Giles*, and *Holborne*, are ſo repleniſhed with Prieſts and their people, that they openly call one another to goe to Maſſe (in other places) or to *Somerſet* houſe, as familiarly as one neighbour will call another to goe to one of our Churches. And as they are impudent in their owne luſtification, ſo are they marvailous confident in their ſtrength, multitude, power, and greatneſſe of their friends, who they are may be gueſſed. The manner of theſe is to temporize till matters be growne ripe, nay they will not ſtick to profeſſe and proteſt deepely, for ſo did (ſometimes) *Parry*, *Lopez*, the Earles of *Northumberland* and *Weſtmerland*.

They

They will say and sweare they are as good Subjects to his Majestie and the State, as any protestant whatsoever, but with a mentall reservation or Father *Campions* old distinction *Rebus Sic Stantibus*, when they cannot helpe it, or time fits not their purposes, but for feare of the worst our present parliament and State in generall will have an eye unto them & their actions, I wish not their punishments aggravated, yet I say it is a great weakenesse in vs, either to suffer their insolency, or not to secure our selves against their hatred and Tyranny, I need not to stir up those whom it concerneth to vigilancy, they see these things, and I doubt not, but will see them shortly amended, in the meane time let every true *patriot* and lover of his Country not endure to see the bowels of his deare *Mother Country* to be gnawne out by these Vipers, but as much as in him lyeth, discover, and oppose all such traitor-hearted adversaries, & maintain love and vnity among our selves ready to our vttermost to defend aswell our gracious King as Country, so shall we have peace in our dayes and our posterity (imitating our example,) remaine blessed here on earth, unto the end of the World.

FINIS.

SMITHSONIAN INSTITUTION LIBRARIES

A SHORT VIEVV of the Prælaticall Church of ENGLAND.

VVherein is set forth the horrible abuses in Discipline and Government, layd open in ten SECTIONS by way of *Quære* and *Petition* to the high and honourable Court of Parliament, the severall heads whereof are set downe in the next two Pages.

Newly corrected with additions,

Together with a short draught of Church-government.

EZEK. 34. 2, 4, 10.

Woe be to the Shepheards of Israel that feed themselves. Should not the Shepheards feed the flocks?

You eate the Fat and cloath you with the Wooll, you kill them that are fed, but you feed not the flocks, but with force and with cruelty have you ruled them.

Behold, I am against the Shepheards, and I will require my flocks at their hands, and cause them to cease from feeding the Flocks, neither shall they feed themselves any more.

Printed in the yeare: MDCXLI.

A SHORT VIEW

of the Prelatical Church

of ENGLAND.

BRITISH MUSEUM

TO THE HONOVRABLE AND HIGH COVRT OF PARLIAMENT.

HIgh and mighty power (under Soveraigne authoritie) assembled for God, for your King and Countrey; VVe the distressed throughout the Land doe earnestly begge commiseration and pitie at your helpfull hands:

Behold, see, and consider, how it is with us, and receive graciously our humble Petitions.

The wisdome of our GOD guide you, make you also valiant for Truth and right, and give you magnanimitie of Heart, unanimitie of Spirit, to finish the Lords worke, for Gods glory, for the Churches peace, the Kings safety, and the welfare of our Kingdome and Country.

Section. I.

OF the title of the Church, and why it is called Prelaticall.

II.

Of the principall persons in this Prelaticall Church and their Dependents.

III.

Of the meanes to support their Prelaticall greatnesse.

IV.

Of the prelaticall rule and government, and the ends they aime at.

V.

Of the Prelaticall visitations.

VI.

Of the Prelaticall Churches, and the dependents on them.

VII.

Of the Prelaticall Service.

VIII.

Of the Prelaticall Ministerie.

IX.

Of the Prelaticall Conversation.

X.

Of the great and manifold evils of these Prelaticall governments.

A SHORT VIEVV OF THE Prelaticall Church of ENGLAND.

SECTION. I.

Of the title Church, and why it's called Prelaticall.

THE Church of *England* now so called, is the Church of our Prelates, and may be rightly tearmed the Prelaticall, or Hierarchicall Church of *England*, received from *Rome* the seate of *Antichrist*, and set up here, after the Protestants fell off from that Papall Church, for it's framed of Prelates, and also of a Prelaticall Clergie, and onely ruled by them.

QVERI.

Whether any such Church was in the Apostles daies, or any time shortly, within 2 or 300 yeares after?

Whether any such Church be among any of the reformed Churches? or any where else, but vnder the Pope, the Beast which hath two Hornes like a

Lambe, but ſpeaketh like the Dragon *Rev.* 13.

Whither therefore it be guyded by the Spirit of Chriſt, or by the Spirit of Antichriſt?

Whither GOD ever permitted any mortall men to frame a Church after their Wiſedome?

For when he gave.

1 The Paterne for his Tabernacle, to *Moſes*, *Exo.* 25. 9. *and* 26. 30. *Heb.* 8. 5.

2 The Paterne of his Temple vnto DAVID, 1 *Chro.* 28. 19. *and verſe* 11, 12, 13. 1 *K.* 6. 38.

3 The Paterne of the rebuilding of it to the Prophet *Eze.* 43. 10, 11.

He did not ſuffer MOSES, nor DAVID, nor SALOMON, nor the Prophet, nor any after them to attempt ſuch a thing. Was he ſo carefull for the type and ſhadow, and not for the Antitype and ſubſtance.

Whither therefore a frame of a Church after an humane deviſe, may not be altered, vpon good reaſons by lawfull power?

The humble Petition.

That it may be conſidered of;

HOw according to the Romiſh faſhion by the name of Church.

1. The

1 *The Prelates understand onely themselves, and (as they call them) their clergie.*

2 *That they seclude the Nobles and Gentry, the whole house of Parliament, the Upper and Lower from being of their Church, and so debarre them from having any right to meddle in Church matters.*

When the title of Church (monopolized now to themselves) is taken in Scripture of the new Testament, either for the Ministers and people together, *Matth.* 16. 18. *Act.* 12. 1. *and* 13. 1. *and* 9. 31. *and* 15. 22. *and* 14. 27. and so usually.

Or for the people distinct from Ministers, Act. 14. 23. *where the people are called the church before they had Pastours set over them, when Pastours and people are distinguished, there the people are called the church, and not the Ministers, the Ministers are said to be of the church,* Rev. 18. 2. 1. 8. *The churches denomination is from the people, who also are the Lords clergie,* 1 Pet. 5. 3. *the word in English is* heritage, *in Latine* cleri, *and in the Greeke* [illegible].

There is much complaint touching Monopolies in another nature and justly, but this is taken no notice of, and yet this Monopolie is a mystery of mischiefes; for by this name of the Church assumed to themselves.

They dignifie very greatly their Prelaticall power, as may appeare by the 20 *Article of Religion, which they have corrupted from that it was at first, set out in Anno* 1561. *and* 1571.

2 *They decree what they please without controle, as is evident by their former and late Canons.*

3. *They strike an awefulnesse in all sorts under the sacred name of Church.*

When the Church representative ought to be gathered of both sorts (as they be now distinguished) of the learned and godly Laity, as well as of the Clergie.

Why should therefore the noble Lords, and the Christian Spirits of the Gentry, *lose the right, into which the Holy Ghost (by calling them and the rest of his Church) hath invested you? In former times Parliaments have confirmed Injunctions Ecclesiasticall, and our service Booke, containing Gods worship, matters of an high nature, and why not still so? And if the Nobles and Commons can claime so much, as to ratifie the matters Ecclesiasticall being concluded upon, I hope it is by perusall thereof before, else how can they in judgement confirme them? And if they have wisdome from God to confirme them made, why may not some chosen men be appointed to consult with the Convocation house about the framing of those things, which are to be set forth, seeing they very much concerne all?*

The Brethren, in the great counsell at Ierusalem, *were not shut out, while the Apostles and Elders came together to consider of a great controversie in Divinity, and in making their decrees; but when they were sent forth, they passed under their owne name and the name of the brethren also,* Act. 15. 6. 22, 23. David *consulted with the Laity, as well as with the Priests and Levites, to bring up the* Arke *of God,* 1. Chr. 13. 1, 2, 3. Hezekiah *concerning the keeping of the Passeover, tooke counsell thereabout, not with the Priests onely, but with his Princes, and all the Con-*

gregation

gregation in Ierusalem, 2 Chro. 30. 1, 2.

This Monopoly was not then learned among Gods people, nor among the holy Apostles in their dayes.

Sect. II.

Of the principall persons in this Prelaticall Church, and of their Dependents upon them.

1. *There two Provinciall Archbishops.*

THe one of the Province of *Yorke* Metropolitan of *England*, the other of *Canterbury* Metropolitan of all *England*.

Dependents of Canterbury.

1 His Princelike retinue.

2 His Domesticke Chapleines, and the rest.

3 Houshold Servants.

4 All his Officers for temporalties, and the Revenues thereof, which are very great.

5 All his Spirituall Officers under him, which are these.

1 His Vicar Generall.

2 His Guardians of Spiritualities.

3 The Deane of the Arches, with all the number depending upon them.

4 His many Courts.

The Court of Faculties.

The Court of Audience.

The Prerogatiue Court.

The Delegates.

The Consistorie in *Pauls*.

The High Commission court.

With the ſwarmes of attendants on theſe Courts.

Advocates, Regiſters, Doctours, Proctours, Purſevants, } *Meſſengers, and Apparitours, With all other belonging to them all, which come to many hundreds.*

QVARRE.

Whither all or any of theſe be of divine inſtitutiō?

Whither the words of Chriſt forbidding to be called gracious Lords, extend not to theſe, *Mat.* 19, 25, 26. *Luke* 22. 25. 26. *Marke* 10. 42, 43, 44, 45.

Whither any Spirituall function ordained by Ieſus Chriſt, ſtandeth in need of ſo great a Prelate, and ſo great a dependance to diſcharge the Spirituall duties thereof?

Whither this greatneſſe hath been any time the ſupport of goodneſſe, and of good men in their places? or rather hath not from this greatneſſe riſen great troubles, as at this day, and much perſecution, almoſt ever ſince the beginning of Reformation?

The humble Petition.

That the immeaſurable greatneſſe of theſe gracious Lords might be taken away, and the number of thoſe their Dependents leſſened.

That they might be made to ſhew themſelves Archpreathers of Chriſts Goſpell, and to attend upon ſome particular Flocke to feed them.

That they might not bee of Princes counſell, for commonly God leaveth ſuch to become ill Stateſmen, becauſe

because they doe contrary to Christs bidding.

It shall not be so with you, Mat. 20. 26. Luke 22. 25. Mark. 10. 42. *and for that they neglect the sacred calling of the Ministerie, which is to be of Christs heavenly counsell, to give attendance unto temporall affaires, and to be of Earthly Kings counsell.*

II, *There be twenty foure Bishops Dioceſan*

Lord Bishops.

They are ſeated in ſeverall places throughout the Kingdome.

Of theſe three are vnder *Yorke* { *Carliele, Durham, and Cheſter.*

All the reſt are vnder *Canterbury.*

Dependants on theſe,

Their traine of Domeſticke Servants.
Their Chapleines.
Their Officers concerning their temporalities.
Their 24 Courts.

And hereto belong,

26 Chancellors, with waiters on them,
24 Regiſters with their men,
24 Gentlemen Apparatours.
48 Proctours, if but two to a Court.
120 Apparitours at leaſt, more then a good many.

QVARRE.

Whither theſe Dioceſan Biſhops be *jure divino*, and have warrant from Scripture? Read Tim. and Titus vbi ſupra.

Whither St. *Peters* ſpeech reacheth not to them, that

that they ſhould not Lord it over Gods heritage, by over-ruling it, 1 Pet. 5. 3?

Whither we cannot be as well without them, as all other reformed Churches; or whither we will condemne thoſe Churches for caſting them out, or not receiving them in?

Whither this be not a mockery to ſay, *no Byſhop no King*, ſeeing they alſo ſay, *no Ceremony no Byſhop*, therefore *no Ceremony no King*, what a weake ſtanding bring they a King unto? But a King is Gods ordinance, not ſo they? And in *Denmarke* hath bin a King and no Biſhops this hundred yeares?

Whither Biſhops wanting in Dioceſſes, upon vacancy ſome ten, ſome twenty years (as ſome have beene) may not be ſo for more yeares, and ſo for ever? And if they may bee wanting in a Dioceſſe, why not in a Province, and ſo why not every where?

Whither may not our King, as lawfully caſt them out of his dominion, as did the King of *Denmarke* his Grandfather out of his Kingdome?

Whither by their authority have they advanced true Religion, or upheld meere formes of it, as ſhewes, habites, geſtures, and Ceremoniall obſervances, rather then the power of godlineſſe?

What wickedneſſe and vanity is ſuppreſſed by him; nay, what errour, what vice, Idolatry, and prophaneſſe groweth not under them?

What one made better by them in the wayes of God?

What one brought to a pious reformation by their Citations, Excommunications, and impoſed Penancies.

The

The humble Petition.

That they may be stated in Pastorall charges, every one over a Particular flocke, as all the first Bishops were, there to preach, and teach the people, and so their many dependants might be taken away.

That their Chancellours be removed from them, and their overswaying masterfulnesse in their Courts be taken downe, and cut off.

That they, their Officers, and their Courts bee brought under some such authority, as may rule over them, question them, and duely censure them, when there is just cause, and not suffer them to be like Kings, free without command, or any power of censure at all over them, is it fit they should judge all, and be free from the judgement of any?

III. *There be threescore Archdeacons under these Bishops.*

Dependents on these.

They have threescore Courts to which doe belong Commissaries, Officials, Surrogates.

60 Registers with their Servants.

120 Proctors, if but two to every Court.

200 Apparitors at least.

The whole number appertaining to Archbishops, Bishops, Archdeacons, with the many Peculiars are judged to be no fewer then ten thousand persons, which need yearely 200000 pounds to maintaine them all, the greater and inferiour ones, reckoning but 20. pound a man, when many have an hundred a yeare, some 200. l. others more.

Quære.

Whither theſe ſwarmes of waſpes, be of neceſſary uſe in the Spirituall Kingdome of Chriſt?

Whither their Courts be reformative or deformative?

Whither there is any likelihood, that their groſſe abuſes of Gods ordinances in ſending out Excommunications, and their commuting of Penances, &c. can be bleſſed of God to bring an holy reformation?

Whither it can be probably imagined, that thoſe Courts can reforme others, which in themſelves are ſo corrupt, and mercenarie, and doe imploy ſuch baſe and lewd companions in a ſpirituall buſineſſe, as be the Apparitours whom either they cannot, or will not reforme?

Whither their Courts being taken away as in all other reformed Churches, their want ſhould be bewailed, and their ſetting vp againe be deſired?

Whither the maſſe of money which is ſpent by theſe, ſo many thouſands might not well be ſpared, and farre better employed?

The humble Petition.

That theſe Courts be not longer permitted to take in ſo many thouſand Preſentments every halfe yeare, onely to make ſuch gaine of the people, as they doe; for they reforme no mens perſons, but plague their purſes.

That ſome other way might be conſidered of, agreeable to Gods word and the godly practiſe of other Churches for ſuppreſſion of vice, and the maintenance of vertue in every Pariſh.

That their lewd Apparitours, ſo many and ſo baſe be not longer ſuffered.

That

That in their Courts their proceedings may be open to the hearing of all, and that they lap not up businesses in secret, as their manner is to shut their Consistorie doore, where they doe as they please with Delinquents.

That they delay not men in their Courts, forcing and vexing poore men to come very often, some have come eight, some 10. some 16 times before they can be dismissed, a grievous vexation to needy labouring men.

Sect. III.

Of the meanes to suppore their Prelaticall greatnesse.

These have their Lordly Palaces & great houses. They have their Ecclesiasticall dignities, and spirituall offices, & what doe thereto belong. They have their Baronries, and the ample Revenues thereof.

Vsic et modis, such is their Income, as it cannot but amount to foure hundred and fifty thousand pounds *per annum*, if not more, so much their greatnesse comes vnto, as the state of a King may be supported not a little therewith.

QVERIE.

Whither the true officers of the Church of Christ, need so much to beare vp their traine?

Whither Christ be hereby better served by them, or followed of them?

Whither their studies are more bent to advance the Churches spirituall good?

Whither are they more sequestred to the wayes of God, to attend Gods service, the reformation of ill mens lives, the setting forward those that are good in the pathes of grace?

Whither doe they take the more time to apply themselves to Fasting, to praying, to preaching, to doe workes of piety, and workes of charity?

Whither doe they not rather intrude into secular affaires, and into State businesses, to the disgrace of the Nobles, and Gentry of the Land, and the peace thereof?

Whither are they more bold against sinne, to suppresse it in all sorts? Or are they not hereby the more Lordly minded to beare up themselves, and to crush all that justly find fault with what is amisse in them?

Whither are they not hereby higher from controle and lesse subject to any censure, both they and such as depend upon them?

Whither may not the King paire them as well as did blessed Queene *Elizabeth* some of them in her dayes; or as King *Henry* did the Lord Abbots, and Lord Priors, with all their superfluous meanes; For those were of men, and so are these, and not of God?

The humble Petition.

That they be made to change their Palaces for countrey Parsonage houses, there to keepe hospitality, and feed the people with the word of life.

That their Baronries bee taken from them, and so the Lordly title, and not be suffered to sit any more in Parliament, as Lords there.

That

That their thousands be reduced to some hundreds, and so their Officers and retinue made fewer.

what need a true Pastour be so pompous and Lordly great to doe his heavenly office for Christ in preaching, and in all other Spirituall duties?

Sect. IV.

Of the Prelaticall rule and Government.

THeir rule is partly after the Canon Law yet in force, and partly after their owne framed Canons and Articles, and not according to Gods word.

The manner of their ruling is Lordly, and alone in their inferiour Courts, and in the high Commission Court, their power is unlimited, citing, examining, swearing, judging, fining, and imprisoning as they please, one of the most insufferable evils in this Kingdome.

The ends which they doe aime at in governing are these.

I. To keepe their owne greatnesse, even by exacting oathes for it, as the oath of Canonicall obedience, and the late oath in the new Canons.

II. To hold others in subjection under them, as they like best, by citing to their Courts, by hasty suspensions, by rash & very abusive excōmunications, &c.

III. To enrich themselves, gathering very much wealth. The meanes are these.

I By ordaining Deacons, and Ministers for mony 4 times a yeare, by which they put up yearely hundreds of pounds.

 II. By

Some have paid 7 l.

II. By instituting and inducting Parsons and Vicars, when Benefices doe fall, and so scrape together much out of 9285 livings, 3 l. for every one, one way or other, which in time comes to many thousands.

III. By making Rurall Deanes yearely (where they be) in every Deanry, And for the oath taken, some pay 8 s. 6d. or a Noble, but no benefit to the Deanry at all, but to execute Bishops mandats.

IV. By granting Licenses, which ought to be free,

I. To Beneficed men to preach in their own Cures, though at their ordination they give thē authority to preach, yet may not they afterwards without 10s. for every Lycense, look then how many licensed preachers there be (whether they preach or no) so many 10s. is paid, suppose there be in 9285 Parishes, but 6000 of them, the summe commeth to 3000 pounds. Thus they pay money to have leave to discharge their highest duty of their office.

II. To Curates, who must pay for a License to read prayers in some place.

For a License to preach.

For a License to teach Schoole, vndoing poore beginners before they get any thing.

III. To Clarkes of the Parish to be Clarkes.

IV. To Physitians to practise Physicke.

V. To Midwives to doe their office, for they have still in all trades & professions to gain mony.

VI. To parties which are to be married, without banes asking, and in times prohibited, and both for money allowed, yet against Law.

By absolving after a rash suspension, after a prophane excommunication, and both for money.

By aggravations for money.

VII. By putting men to cleare themselves by

oath

oath, with their Compurgators, for money.

VIII. By imposing Penance, which the richer may commute for money. But the miserable poore (doing their penance) cannot be freed from their Courts without money, though they begge for it, must stand Excommunicated, and so be shut out of the Church and given over to the Devill, for non payment of money.

IX. By willingly receiving any secret information (true or false) to call any before them, putting them to the oath *ex officio*, to catch them and make them pay money.

X. By interdicting of Churches, and whole Congregations.

XI. By framing very many Articles, forcing Churchwardens to present vpon oath that they may get money.

XII. By Probates of wils, and by granting letters of Administrations.

XIII. By sutes about tithes, and long delaying thereof, much money is spent of others, but gotten by them, and thus a masse of mony is gathered together of them, to the great vexation of his Majesties Subjects, especially of the meaner sort.

Yea so ravenous they are for gain, that on fasting daies appointed, they send out every time a book, w^ch^ yet is one and the same, with small variation, and for it do exact 8d. w^ch^ in the severall Parishes amounts to above 300l. Thus of solemne fasts shamelesly they make gaine, and charge, without cause, the people.

At this last fast a farthing paper prayer they sent forth, & took 2d. for every one, which comes to 3. score and 10. pounds. They can doe nothing except hey or their officers lick their fingers.

QVÆ-

QVERE.

Whither such a rule & authority by such Canons, in such a manner, and for such ends, can be approved of God, or any longer suffred of men?

Whither this be not to make mony of Gods holy ordinances, and to gaine by sinne, what hope of a blessing can there be by such a base kind of Ecclesiasticall government?

Whither it be not fit and just to squease such Spunges, and ravenous Harpyes, by finding out their illegall courses, and punishing them.

The humble Petition,

That they may not rule by the Canon Law (which yet is in force, so farre, as it toucheth not the Kings Supremacie) nor by their owne devised Canons, but by Gods word, & by such Canons as agree with the word, and are made with the full consent of the Convocation, and confirmed by act of Parliament.

That in ruling they Lord it not alone, but that they sit with learned, godly, and grave assistants, keeping within the bounds of the Lawes, doing neither contrary to, nor besides them, nor yet dispence with any, as they doe for Marrying without banes asking, and in times prohibited.

That they keepe not their Courts, nor send out Processe, Summons, Citations, nor proceed to censure in their owne names, or Stile, nor use onely their owne Seale of office, and armes, as they doe, thereby denying their power to be derived from the King, this is an unsufferble usurpation.

That

That they be made to acknowledge their authority, not to be divine, but humane, from the King, as hath heretofore bin fully acknowledged.

That the power of the high Commission, in ministring the Oath ex officio be taken away, as also in all other inferiour Courts, and that it may be a limited power under Law, in all the proceedings, inquiring, examining, judging, fining, and imprisoning, that so the complaints of Gods Ministers might not still cry aloud in the Lords Eares to bring downe wrath. Who can but pitty with teares of blood, the unsufferable misery of M. Peter Smart of Durham, for preaching against setting up of Images and Altars, the severe handling of Mr. George Hunt a Minister, and very many others heretofore and of late yeares, now famously knowne.

That by their high authority they may not be suffered, to hinder such as be troubled from taking the benefit of legall courses to helpe themselves, and neither Iudges and Lawyers made so to feare, as the one sort dare not freely plead for them, nor the other Iudge but with feare of them as they ought not.

That seeing they are otherwise sufficiently provided for, they make not such wicked gaine in making & instituting Ministers, in giving Licences, in imposing penance, in absolving and in all the rest, before-named, to the great grievance of his Majesties subjects, robbing them of a treasury of money, and making sale of Gods holy Ordinances.

Is there Simony in buying a Benefice, and none in giving money for the use of spirituall gifts?

That they make no encroachments upon the sub-

 jects

jects liberties, as they doe prove fully by the *Author of the Breviate.*

Sec. V.

Of their Prælaticall Visitations.

These are pecuniary meerely for money.

1. *Are Bishops Visitations, and in these,*

1. *Church-wardens* of every Parish and Chappell are called, who receive a booke of Articles, to present by, if any are wanting, they are warned to appeare at their *Court* with cost.

These *Churchwardens* pay for their Book of Articles every yeare (though the very same) and for other things, as also for writing their presentment by a *Clark* (which they themselves could do) 2ſ, 4d, which in 9285 Parishes, commeth to 1058l, and odde moneyes, besides chappels, which be here and there many.

II. Ministers Beneficed.

These pay for Licences to preach, if they have none:

Then they pay xxd. or thereabouts for shewing their Letters of orders, and their Licence to preach unto the Register, at every Bps. Visitation, though seene and allowed of before.

After for Procurations to the Bishop, 4s. a piece. To the Gentleman Apparitour 8d, but the abler sort pay xijd.

Lastly, sometimes the Bishops crave benevolence, as the occasion is, but the summe they will set downe, and threaten those that refuse their rate:

Besides all these they pay Paschall rents or Synodals

nodals to the Archd in the Bishops visiting.

III. Curates.

If they want Licences to read, preach or teach a Schoole then they pay for them.

Also for shewing their letters of orders, so that in 9285 Parishes, the summe will arise to some thousands of pounds.

Thus they doe at Archbs. visitations, but when an Archb. comes newly to *York*, the *Parsons & Vicars, though never so poore under him, give him the* 10th *of their living for a benevolence to help the poore Archbishop to settle himself to* 5 *or* 6 *thousand* l. *a yeare, which extorted benevolence if not paid him of the poorest Vicar, the Reverend Father out of his mercifulnesse, will pitifully afflict him in his Court.*

II. Archds. Visitations.

These be twise a yeares, here the Churchwardens doe as before.

The Ministers pay.

At *Easter* Visitation their paschall rents, or Synodals, which summes are not alike to all, some pay 3 s. some lesse.

At *Michaelmas* they pay Procurations, some 7 s. some 10 s. some lesse, but its judged that Ministers pay yearly at Visitations, throughout the land 4 or 5 thousand pounds, some reckon more.

And what is all this for?

1. *To call every Minister by name, and to pay as is aforesaid.*

2. *To call Churchwardens, Questmen, Sidemen, or Posts (as some name them) to take their oaths, to make presentments, that men may be brought into their courts, to get money.*

Quære.

Whither these visitations be after God or man?

Whither any can hereby be bettered by them, either for Life or Doctrine?

Whither any reformed Churches keepe such kind of Visitations, and such a manner of Visiting?

Whither these be worthy of so many thousands of pounds, for calling such Visitations?

Whither such meetings be worthy the assembling together of so great a number of the Clergie and Laity?

The number out of 9285. Parishes, to wit, one Minister besides Curates, and foure men, Churchwardens and Sidemen, or Posts, beside two in every Chappelry are above 45 thousand at one visitation, and at both the number double, is 90000. where if they expend alike, xij^d. a man, for dinner and horsemeate, as usually they doe, the summe doth arise in both the Visitations throughout the Land, to 4000 and 500. pounds yearely.

Why should men cast away so much money yearely, yeare by yeare, for upholding them in such vaine Visitations, injurious to others, and onely gainfull to themselves?

The humble Petition.

THat some way may be taken, to make more vsefull these Visitations in calling together so many thousands, than thus onely to fill their purses.

That

That neither the Bishops, nor Archbs be permitted to frame Articles so unlawfully out of the Canons, with sundry of their owne additions, as may appeare by comparing of some of their Articles with the Canons, which every Parish are bound to have, and so need none of their Articles.

That threescore and fourteene thousand men be not constrained to sweare threescore and fourteene thousand Oaths yearely, as they doe to their soules damnation without Repentance: For,

I. Not any doe, nor can keepe the Oath in presenting all offences, faults, defaults, and crimes (as they call them) mentioned in so numerous Articles, and so doe forsweare themselves with breach of Oath, goeth through the whole Land, and with every oath goeth a curse.

II. If men should present for offences, faults and crimes, every thing according to every Article, then they cursedly sweare to present for offences faults, and crimes, which before the Almighty GOD are none, as for instance.

1. A Minister to preach in his owne charge, without a Licence or in a cloake.

2. A Father at Baptisme to offer to the Minister his owne child, and undertake for the Infants education, and so prevent an high presumption of others, who may be witnesses, but not undertakers, promising for the child that which they neither can, nor ever intend to doe.

3. Some going to another Parish to heare Sermons (which at baptisme they are exhorted unto) when they have none at home.

4. Some meeting together to read the Scriptures, and good bookes allowed to be printed, to ſing Pſalmes, and pray together.

5. A poore man, and in need to worke upon an holy day for reliefe of his poore family.

6. A Miniſter or a Deacon having unworthily taken thoſe callings upon them to leave the ſame upon trouble of Conſcience, becauſe they find themſelves to be utterly unfit, and to betake themſelves to ſome more fit courſe of life.

7. One for having his Hat on.

8. An other for not ſtanding up at the Creed, others for not bowing, or not putting the Hat off (which they may not have on) more at the name of Jeſus, than at Lord and Saviour Chriſt.

Theſe and other ſuch like who dare to preſent for ſinnes, offences, crimes and faults before God?

And yet Churchwardens and Sidemen doe ſo, to the grievous wronging of their owne ſoules.

Oh take pitty, take pitty of this their perjury and ſinfull ſwearing bringing a curſe upon them.

That a Biſhop in his viſitations doe goe abroad to viſit, and not force all Miniſters, and many old men to come to him many miles, when hee is but one, and they very many, for this is a making of them to viſit him, and not he them; but all this is to ſpare his owne paines, and his owne purſe, that what hee gets at ſuch Viſitations, may be his without any expences. Provident Prelates.

Sect. VI.

Of the Prælaticall Churches.

THe Prælaticall Churches, besides their private Chappels, are the great and vast Cathedrals, or other *Collegiate Churches.*

Dependents on these.

26. Great Deanes next unto Bishops with their Attendents and Servants.

544. Canon Residents and Prebendaries.

The rest also are many hundreds.

As { Their Vicars. / Peticanons. / Singing men & boyes, choristers. / Organists. / Gospellers and Epistlers. / Virgers, & who else appertaine to this idle and fat fraternity.

A 300 or 400 thousand pounds yearely in lands, Rents, Leases, and other Revenues, and profits doe thereto belong.

QVÆRE.

Whither such idle Droanes are worthy of so much for their service, such as it is?

Whither *Jesus Christ* cannot be better served with farre lesse cost, and better pleased?

Whither all these thousands might not be better employed to greater good, in the training up of thousands in divine and humane Learning?

As thus,

1. That never a Deane have any Pastorall charge

charge, but be continuall resident at the Cathedrall Church, being a godly and learned Doctour, there to read twise or thrise a weeke a Divinity Lecture, and interpret the Scriptures.

II. That all the Canon residents be also without Pastorall charges, & that they be learned, grave, and godly Divines, or else others in their stead, chosen out of the Universities, to assist the Doctour Deane in and about spirituall and divine exercises, daily to study controversies, cases of conscience, & some speciall Tracts of Divinity, &c. that other Ministers in the Countrey may come thither for helpe, and for better information of judgement, as need shall require.

III. That the greater part of the rest of the Prebendaries, bee turned into speciall selected Schollers, Graduats out of either University, such as for naturall gifts, their Learning in Tongues and Arts, and pious disposition by grace, doe give very good hopes to become good Divines, and here trained up under the Deane, and the other Divines for the ministery.

IV. That 7 of the best Prebends be allotted to seaven learned men, to become Schoolemasters to teach Scholers.

Every Schoolemaster to be accurately skilfull in one Art, and secondly to have ability withall to teach the said Art to his Scholers, with some speed and dexterity.

The

The { 1 To teach to write very faire.
2 To teach Musicke.
3 To teach Grammer onely.
4 To teach Rhetoricke.
5 To teach Poetry.
6 To teach the *Greeke* tongue.
7 To teach the Hebrew.

That their Schollers may come thus furnished to the Vniversities, there to learne Logicke and other Arts, and to take the degrees of Schooles. Every Master must make knowne the aptnesse and untowardnesse of every Scholler, that the Master may not be troubled with uncapable boyes.

V. That the Vicars, Petticanons, singing men and boyes, with the rest be turned into Schollers, ingenious Lads, pickt out here and there from among meane mens children, to be brought up under the aforenamed Schoolemasters, to be after sent to the *Universities*, and maintained there by some Revenues belonging to the Cathedrals, that so they may be taken thence, if they prove not unworthy, and brought backe againe as places be-void, to be trained up for the ministery.

By all these in the Cathedrall Churches Gods publicke worship, Morning and Evening might be performed.

And by this pious and profitable transformation of these *Cathedrals*,

1. When any Benefice falls void, hither may the Patrones come for a learned and godly Minister, taking their choise.

2. If any Paſtour happen to be ſicke, or have juſt occaſion to be abſent, hither may he ſend for one to ſupply his place for preaching & prayer till he be well, or returne home.

Were this ſo happily done, who could but approve thereof, *if godly and wiſe hearted?*

The humble Petition.

THat the goodly Revenues belonging to theſe Cathedrals, be employed to ſome ſuch good and godly uſe, as the wiſedome of the ſtate ſhall think fit, for better advancement of Gods glory, Learning and Religion, then now they be.

That the ſo many needleſſe Prebendaries might not be allowed, nor to take up ſo great ſummes as ſome doe, for preaching 2 or 3 Sermons a yeare, either by themſelves, or by ſome other, whom they can hire for a noble, or an angel a time.

That the ſo many gifts of livings in the hands of Biſhops, Deanes, Archd. and the reſt, be looked into, for better beſtowing thereof, then they commonly be.

Sec. VII.

Of the Prælaticall Service.

THe Prælaticall Service, is the Cathedrall ſervice, conſiſting in theſe things.

1. In a long wearyſome Liturgie, read after a ſinging manner, ſyllable and words drawne out

out unto a tedious length, which Liturgy is framed out of 3 Romish books, the *Breviary, Portuis, and the Masse booke*, so as King *James* said of it, that it's an ill said Masse, from which it needeth purging, and from some vaine repetitions, and from a corrupt translation of holy Scriptures, and other abuses thereof.

2. In an unedifying singing, and piping on Organs.

3. In superstitious crying to the name *Jesus* towards the Altar, towards the East.

4. In a formall observation of Habits, Surplesses, Hoods, Copes, variety of gestures, and ceremonious devotions devised by men.

QVERE.

Whither such a service booke (as the Papists called it, an Apish imitation of the Masse) be well pleasing unto God?

Why we should uphold such a service, which nourisheth a bare reading Ministery, nusles people in ignorance, and which no reformed Church have received to use?

Why is it not suffered to be reformed, in such things as have bin witnessed against, from the beginning of reformation, and for the reformation whereof, many thousands have petitioned, many hundreds haue bin suspended, deprived, and imprisoned?

Why is it that no end will be put to the miſery of ſuch who are men of tender conſcience, and doe deſire God knowes, to live in peace, ſeeing now a whole Kingdome refuſeth it, and that with the danger of their utter undoing.

The humble Petition.

THat ſuch a Liturgie might be framed, by godly and learned men, thereto appointed; as may be freed from corruption, and caſt into ſuch a forme, as may have no reſemblance to the Romiſh Service; for by this, Papiſts are but hardned, and others offended fall away.

That nothing be allowed to be in Gods ſervice, which cannot be proved by ſome warrant *out of Gods word; for the Scriptures are a perfect Rule for any thing neceſſary, either in ſubſtance or circumſtances, in and about the holy word of God.*

If any doubt of this, it ſhall be proved punctually to him.

That no Ceremony be ordained, but what may bee found to agree with all the Apoſtles Rules, made for the uſe of things indifferent.

That the uſe of them be free, and not rigorouſly impoſed, *nor the failing otherwiſe of painefull and peaceable men, to conforme in ſome things, be more ſeverely looked after, and puniſhed more ſharply, than the groſſe enormities of their conformitant Prieſts.*

Sect. VIII.

Of the Prelaticall Miniſterie.

THe conformitant Prieſts (ſo they now are called) which properly belong to this *Prelaticall* Church, and come from curſed *Rome*, are theſe.

1. All dumbe Miniſters, of which there be yet in the Land 2 or 3 thouſand, if not many more.

2. All Pluraliſts, of which there be very many in ſome *Dioceſſe* 30, in ſome 40, why ſhould ſome have two, other *tot quotes*, when worthy *men have not one?*

3. All *Nonreſidents* in *Cathedrals* and *Collegiate Churches.*

Prebendaries ſome.

Heads of ſome *Colledges.*

Domeſticke Chaplaines.

4. All *Curates*, which are,

Under Pluraliſts.

Under Nonreſidents.

Under ſome idle Doctours, and ſome other Parſons and Vicars.

Under Lay and impropriate Parſons, the number of which are 3800 and odde in this Kingdome.

5. All idle *Droanes*, monethly and quarterly preachers, or which preach perhaps once a *yeare*, or not at all, at home, though it may be now and than abroad.

6. All lewd and baſe Miniſters, as alſo the *meere* worldlings, and Mammoniſts, of which ſort there be no fewer, than ſome thouſands.

7. All popiſhly affected, and all Arminians may be added to theſe, to make up theſe Locuſts, under their King *Abbadon*, and *Apollyon*.

QVÆRE.

Whither theſe be ſufferable in any Reformed Church of Chriſt?

What care hath bin taken hitherto, to reforme this ſo great wickedneſſe, and miſchiefe to Gods people?

How many thouſands periſh under theſe for lack of *knowledge*, are their bloud of no price with men, whom *Chriſt* hath purchaſed with his own bloud?

The humble Petition.

THat there might be a ſpeedy redreſſe concerning theſe ſo much ſpoken againſt, and written againſt from time to time, diſallowed of God, and all chriſtian Churches (ſeparated from the Church of Rome) and not tolerable in Chriſt his Church, where hee is to reigne by his owne Word, in his owne Ordinances, as he hath appointed.

SECT. IX.

Of their Prælaticall Convocation.

THis is a Provinciall Aſſembly, for the Province of *Canterbury*, which conſiſts of the Archbp, the Preſident of all the other Biſhops under him, *Deanes*, *Archds*. with others, and of the 2 Miniſters choſen out of every *Dioceſſe*, *called the Clarks of the Convocation*, to the number of 40 and odde. Theſe

These Clarks should be chosen freely, by the publique consent and voice of all the Ministers, in every *Dioceſſe*, but the *Prelates* propound whom they list or like best for their purpose; and doe *aske voices*, which are given to them of many through feare, *so as the choise is not free as it ought to be.*

II. That which is intended to be done *there is contrived and hammered in the head of the Archbishop, and some few with him, to which the rest of the Bishops doe consent.*

III. In the Lower House, the *Priests*, *Parsons*, and *Vicars*, those *Clarks* sit there to gaze one on another, and to tell the *clocke*, waiting for their Lessons, from their Lords the Prelates.

There is no *freedome* of voices, they dare not consult among themselves, to promote the cause of Christ, and to reforme abuses.

The better sort are the fewest, and are,
Either over-awed by the greatest,
Or borne downe by the worst;

So as they be made to consent unto the making of such Canons, as they would not, and these are thrust upon us as the constitutions of the Church of *England*, when it's nothing so, but of a strong faction of *Prelates*, and their *Adherents*, who set them forth, and obtrude them upon us unjustly.

IV. The canons they make, are many, not a few of them to uphold their Prælaticall authority, and unapproveable courses, many of them without warrant from holy Scripture.

Some

Some of them againſt Scripture.

Some of them ſuperſtitiouſly Ceremonious.

Some of them blind canons, as *theſe*,

1. Againſt Popery and *ſuperſtition, but they tell us not what Popery is, what ſuperſtition is.*

2. Againſt *Socinianiſme*, but without declaring what that damnable *hereſie* is, almoſt every one of them needeth examination and to *be rectified* for *the peace of Gods people, and the* Churches Edification.

Note moreover that in ſetting forth their ſo many canons, there be none charged againſt Arminianiſme, that Semipelagian *Hereſie*,

None againſt the *Prelates themſelues* for their innovations, and exorbitancies, as if they could not erre, nor ever doe amiſſe.

Laſtly, before they breake up, they look not to have their canons ratified by *Parliament*, as they ought, but doe make themſelves as Clergie men, onely to be the Church, and not any elſe in the Land, with them to be Church, which ſhould not by godly wiſe men be digeſted.

V. After the diſſolving of this their Convocation, they preſume,

1. To make it a Synod, without a new call, and Summons. 2. To give great ſummes out of all Parſons and Vicars purſes, under the name of a *benevolence*, and yet rate every one at a certain ſumme, as a ſubſidy, and that under the penalty of deprivation and utter ruine of them, that doe not pay, ſetting forth a booke to this purpoſe, which they will that Lay men ſhould not ſee.

VI. After

VI. After some space of time.

1 They collect Articles every Bishop in his Diocesse, and every Archdeacon in his Archdeaconry out of those Canons, which Articles they impose upon all Churchwardens and Side-men, and by them to present upon oath.

Then if any thing happen to become questionable, touching the Canons or other things, for and about their Church, their service and Ceremonies, every Bishop in his Diocesse doth take upon him to give a sense, and an interpretation as he pleaseth, on which we must rest, though it be never so absurd, and not take the words as they be in the letter, till there be another Convocation, to decide the question, and doubt arising, as they ought to doe.

And if men be not satisfied, they labour to gaine the helpe of Royall authority, by some publique declaration, to make good what they say and doe; and so lap up all vnder the authority of the Church.

QVÆRE.

Whither such a Convocation can justly be approved?

Whither such Canons comming forth are to be held the Canons of the Church of *England*.

Whither they be of all to be submitted vnto before they be confirmed by Act of Parliament?

Why more Canons are added, and not rather the other reformed?

Why they establish and countenance all their decrees, so as if they were of an vnchangeable nature, ordained without errour, and necessarily vsefull ever and every where?

The humble Petition.

That his Majestie, the noble Lords, the worthy Commons of the house of Parliament, would carefully see, that the Convocation be gathered lawfully, that voices be free therein, without an over-awing power, that nothing be there decreed, but with a serious examination, and full consent of the House, and not be permitted to passe without an Act of Parliament, for if this kind of Convocation, and their such proceedings as have beene, be suffered to passe, they will Lord it over us still, and so the people of God then will never be in peace.

Oh consider, how in the Parliament they have beene prevalent over their Equals, and betters; in the Convocation then they must needs domineere over all their underlings, on whom they can avenge themselves afterwards, if they find any wisely and with courage to have affronted and crossed any of their intents and purposes.

Sect. X.

Of the great and manifold evils of these Prelaticall Governours.

THey beare vp themselves mightily by their Revenues and Baronries, strengthning themselves in their pompe, and in their pride to overtop whom they list.

They become as great Peeres of the Land, and sit in Parliament with them cheeke by jole, to affront all the Nobles of the Kingdome, to beare

downe

downe the House of Commons, and perhaps to procure the dissolving of Parliaments, to the great disturbance of the whole Kingdome and state.

They have raised vp a *bellum Episcopale* to dash two Kingdomes one against another, to the shedding of much blood, if God in mercy prevent it not.

They keepe up a Romish Hierarchie among us, full of corruption, which they suffer not to be reformed.

They vphold the forenamed sinfull Prelaticall and Priestly clergie, so as those their Priests be conformable to all their rites and Ceremonies, they may in a manner live as they list, and be supported against all those, that shall attempt their reformation.

They are pleased with the peoples ignorance, and their contentednesse, resting in a long read service, without better instruction, holding reading to be preaching, and preaching no part of divine Service, that so such silly people might bee misled in grosse blindnesse, perishing for lacke of knowledge.

They suppresse Lectures and also Sermons in the afternoone, and allow no questions in Catechising, but onely such as bee in the very common Catechisme, much hindering increase of knowledge.

They will permit no Minister to Preach nor to expound in his owne Parish without paying for a License, for which when he hath payd, they never care whither he preach or no.

They will allow none of the people to seeke for instruction, when they want it at home, nor yet presse the Minister to the discharge of his duty, but trouble others.

They never trouble any Minister for neglect of his duty in preaching; But diligent preachers they have a jealous eye over, and are ready to take an occasion to vexe them, as not for their turne.

They sinfully trouble thousands of Churchwardens and Sidemen, making them sweare to their Articles which cannot be observed.

They hinder prohibitions, stop the courses of Law, and terrifie both Lawyers and Iudges.

They dare to fine and imprison without Law, going beyond as Spirituall power; yea, and the Lawes of our Land.

They have ever beene plotting to ensnare Christs painfull Ministers, that they might roote them out.

I. They have pressed vpon them Subscription, and Ceremonies, and so cast out very many.

II. They have vrged the oath *ex officio*, and by this they have undone not a few.

III. They procured the reading of the declaration for prophaning the Lords day, and hereby many were suspended, excommunicated, and some deprived.

IV. When they saw that all these things would not bring to passe their intended mischiefe, they lately framed a wicked oath to be tendered to all Gods Ministers, which whosoever would not take should be suspended first, and after deprived.

Lastly

Lastly, to make up the measure of their evils, they have illegally given a Subsidy to be exacted from under the name of a benevolence, which who so shall refuse to pay is utterly undone, according to their mercilesse decree in a booke published, which now they are loath should see the light, and be read of any judicious and religious Lay-men.

They are the cause of the Division and separation among us, by their Lordly rule; by their rigorous exacting conformity, and by their cruell dealing with such, as doe not obey their Lordly wills.

They suffer Papists and nourish Arminians in the bosome of their church, to the disturbance and danger of the true church of Christ, and this whole State.

They allow to vaine people Revels, heathenish vanities, unchristian meetings, and that on the Lords day, to prophane it; and have procured a Declaration for the reading of this licencious liberty in every Church in time of Divine service, and such Ministers as refused, they did suspend, excommunicate, and some they deprived, the like never heard of in any church of Christ.

They will have bowing to Altars, and yet permit notorious offenders, yea Theeves and Murtherers conpemned (if they have gotten pardons) to come to the holy Sacrament, before satisfaction be given to the congregation, yea drunkards, blasphemous Swearers, infamous Adulterers, and other vile persons may receive, and not be debarred if they can satisfie their Courts, and free themselves from thence, though they doe not manifest

their repentance to the Congregation, eating and drinking the holy Sacrament unworthily to their owne damnation, a prophanenesse much to be lamented.

They hunt after Greatnesse, and not for goodnesse, but for gaine, and doe withstand all good meanes of reformation, and all the wayes of redressing their corrupt courses, much to the hinderance of the growth in Religion, and walking with God.

QVÆRE.

Whither these evils are not such as may force all pious men to lay them to heart, and to seeke that they may be removed, as farre as they are able to the utmost, that we may be freed from their unjustifiable courses, and grievous wrongs?

Whither we should not endeavour to introduce that which may better the Ecclesiasticall government, and bring this Prelaticall power within bounds, and our selves from the intollerable burthen thereof.

The humble Petition.

That for these so many great and grievous evils they may bee questioned, and caused to reforme, or else be censured and punished.

For they never had possession peaceably, but they have seene

1 *Prayed against for a long time.*

2 *Preached against by many.*

3 *Written against by divers on this side, and beyond the Seas.*

4 *Testi-*

4 *Testified against by suffering Suspension, Excommunication, deprivation, open punishment to the cropping of Eares, slitting of the Nose, standing on the pillorie, imprisonment, and some have suffered death.*

5 *withstood by the Sword.*

And what now remaineth, but for these their evils they should be condemned by the Honourable and happie Assembly in Parliament.

That a better way of Government might be thought of, after the wisdome of God in the State, tending not to the subversion of Ecclesiasticall government but to moderate the new Prelaticall governours, ease the Land of excessive charges, rid our selves of these insufferable evils, weaken the Kingdome of Satan, advance the glory, and procure our owne peace and happinesse.

A short Letanie.

From this Prelaticall pride and their Lordly dignities.

From all their superstitious vanities, and Popish Ceremonies,

From their late innovations and mischievous policies.

From the cursed oath Ex officio, and high Commission cruelties.

From their Romish clergie, and the peoples insufferable miseries.

From

From their greedy gainfull visitations, and the Churchwardens enforced perjuries.

From their most corrupt Courts, and their vexing slaveries.

From all their fruitlesse shadowes and hypocriticall formalities.

From their hatred and malice against Christs appointed ordinances.

From their needlesly devised and troublesome conformities.

From all their illegall proceedings, and oppressing tyrannies.

From their sinfull Synods, and all their Papall Hierarchy.

From Abaddon and Apollyon, with their Priests, Iesuites, their favorites, and all their furious blasphemies. Good Lord deliver us.

---

3 *A short draught of Church-government to bee erected.*

1. In every Parish.

THat there be a meeting of choise men, for Wisdome gravitie, and love of Religion, to wit, Churchwardens, else-where called Elders, and Over-seers of the poore, in other Churches called Deacons, the number more or fewer, as the place shall requite.

These with their Pastour to come together, as often as shall be judged fit, at a set time and place, once a moneth to looke vnto all within the Parish, concerning their Religion, their honest behaviour, and peaceable demeanure,

and

and to see all abuses reformed, according to the word of God, and according to the godly and Ecclesiasticall lawes, which shall be prescribed unto them.

This will free us from all wrokely corrupt Courts, and free the people from all burthensome expences, and not suffer Anne to raigne as it doth in every Congregation.

II. In every division or Circuit.

That there be a Presbytery of Ministers, such as they should be, learned, grave, and godly men.

The meeting to be appointed at a certaine time and place once a fortnight, and in every meeting an Election to be freely made of a fit moderator unit.

These are to see how the government is to be observed in Parishes, and how Ministers and Overseers doe discharge their duties: at this meeting Ministers gifts are to be shewed and tryed, that such as come thither may be edified and instructed, and here are they to be ordained.

III. In every Province.

That there be a Provinciall Synod gathered once a yeare of godly and learned Pastors, and out of every County, certaine learned and grave Divines selected, and the number to be according to the Circuits in every County.

In this to looke into the Presbyteria Assemblies, and to see that all things be well ordered according as they ought to be.

IV. In the whole Nation.

That a generall Assembly Nationall be gathered once in three yeare, of chosen men, to consult for the generall good of all, to make Canons, and to establish Ecclesiasticall government.

Of the Excellency of this Government.

I. It may ſtand with a Monarchy, for what is here that juſtly can be ſaid to hinder it.

II. It takes off all Prelaticall Lordly tyranny, for every part is ſubordinate to another, the Parochiall meeting to the Superintendent and his Presbytery, this Presbytery to the County Aſſembly, this Aſſembly to the Provinciall Synod, and this to the Nationall Convocation.

III. It keepes Paſtours to their ſpirituall function, and ſuffers them not to intermeddle in Civill and worldly affaires.

IV. It ſets up a learned and preaching Miniſtery, and caſts out the before mentioned Prelaticall deſtroying Clergie.

V. It furthers the power of Religion, in *Families, Villages, Townes, Cities*, in *Univerſities*, and in *Princes Palaces*.

VI. It's Chriſts government, and eaſie yoke, freeing Gods people from great paymients, as hath before beene named, from all the corruptions of the Courts, which all the land doth groane vnder, from that cruell oath *ex officio*, and that unlimited high Commiſſion grievous to be borne.

It's a government that aymeth at godlineſſe, and not at greatneſſe and gaine.

It makes none jealous of painfull Paſtors, none to be offended at Chriſtian meetings, *as if they were Conventicles, none to envie other mens graces, but ſtirreth up to wateh one over another, and freely to admoniſh one another, to further one another to Heaven.*

It graceth very highly the godly and learned Laity.

It's

It's grounded vpon the word, proceedeth by the word, rejecting the *Popiſh Canon Law*, *Popiſh Ceremonies*, *Popiſh ſuperſtitions*, and *Idolatry*, and all mens vaine inventions, in Doctrine, Sacrament, worſhip, and government of CHRIST.

Lord Jeſus advance thine owne ſelfe in thine owne Ordinance.

The ſecond part of the Letanie.

That it may pleaſe thee to take into thine owne hand thine owne cauſe, to plead againſt all thine Enemies, which would not have thee to raigne over them.

That it may pleaſe thee to deliver vs from cruell and vnreaſonable men, and let them be ſnared in the worke of their owne hands, let their feet be taken in their own net, and let them fall into the pit they dig for others.

We beſeech thee to heare us good Lord.

The Concluſion of all is this, and the ſumme of my deſire, *viz.* that there may be a full Conformity in Doctrine, and Diſcipline, with the reſt of the Proteſtant Churches of *Scotland*, reformed church of *France*, *Geneva*, *&c.*

1. For this will prevent future differences betwixt the two Nations.

2. Prevent the removall of many of the Kings good ſubjects into other countries, with many other benefits.

This I humbly requeſt to bee taken into Conſideration, which being done, will bring a bleſſing vpon this Kingdome and Church.

FINIS.


BRITISH
MUSEUM

CERTAINE

GREEVANCES,

VVELL VVORTHY THE SERIOVS CONSIDERATION OF THE RIGHT HONORABLE AND HIGH COVRT OF PARLIAMENT.

Set forth by way of Dialogue, or Conference betweene a Countrey Gentleman, and a Minister of Gods word; for the satisfying of those that doe clamour, and maliciously revile them that labour to have the errors of the Booke of Common Prayer reformed.

By LEVVES HEVVES, *Minister of Gods Word.*

Printed in the Yeare 1640.

CERTAINE

GREEVANCES;

WELL WORTHY

THE SERIOVS CONSIDERA-

TION OF THE RIGHT HO-

NORABLE AND HIGH COVRT

OF PARLIAMENT.

Set forth by way of Dialogue, or

Conference betweene a Country Gentle-

man, and a Minister of Gods word; for the full-

ing of those that doe slumber, and maliciously

seeke them that labour to have the

care of the Feare of Gvvsian

Regis restituti.

A DIALOGVE OR CONFERENCE, BETWEENE A COVNTREY Gentleman, and a Minister of Gods word, about the Booke of Common Prayer.

Gentleman.

I Am very glad that I have met with you, and did long to speake with you, that you might satisfie me in some things, concerning the booke of Common Prayer; therefore I pray you, tell me truely (as I hope you will) is there any thing in it, contrary to Gods word?

Minister. Yes verily, it is full of Popish errours, and doth appoint horrible blasphemies, and lying fables to bee read to the people, in stead of Gods holy word, and hath caused the Church of *England* to groane under the abominations of the Church of *Rome*, even from the infancie of it, in Queene *Elizabeths* time, untill this houre; and now there is great hope, that a time of refreshing and deliverance is at hand, through the blessing of God, on this Parliament.

Gent. I never heard any blaſphemie, or lying fable read in the Church.

Min. I thinke ſo, becauſe (it may bee) that you were never in the Church on thoſe dayes, wherein they are appointed to be read.

Gent. Upon what dayes are they appointed to be read.

Min. On the fourth of October, in the fore-noone, it appointeth an horrible blaſphemie to bee read for the firſt leſſon, out of the 12 of *Tobie* and the ninth verſe; where it is written, that *Almes doe ſave from death, and purge away all ſinne*: which is a maine ground of Popery, and an horrible blaſphemy againſt Chriſt and his blood, that cleanſeth us from all ſinne, 1 *John* 1.7.

Alſo in the 15. verſe of that chapter, it is written, that there are ſeven Angels, that doe preſent our prayers, which is an other horrible blaſphemie againſt Chriſt, who only doth preſent our prayers, *Rev.* 8. 3, 4.

Gent. Theſe are horrible blaſphemies indeede, I pray you let me heare ſome of the fables that are in it.

Min. On the fourth of *October* in the afternoone it appointeth a lying fable to bee read out of the 11. of *Tobie*, where it is written, that *Tobie* going to the doore to meete his Son *Tobias* comming from *Ruges* did ſtumble, and that his ſonne ran unto him, and laid the gall of a fiſh to his eyes, and that the whitenesſe did ſcale off, and hee reſtored to his ſight.

On the 30. of *September*, another lying fable is appointed to be read of an Angell that was ſent to ſcale

ſcale the whiteneſſe from his eyes, and to give *Sara* the daughter of *Raguel* to his ſonne *Tobias* in marriage, and to bind *Aſmodeus* an evill ſpirit, that was in love with her, and had killed ſeven men that had beene married unto her.

On the firſt of *October* an other lying fable is appointed to be read, how *Tobit* being about to ſend his ſonne *Tobias* to *Rages* in *Media* for a wife, did bid him go and look for a man to goe with him, & that he went & found an Angell, & brought him to his Father, who promiſed to give the Angell wages, and agreed with him what hee ſhould have by the day, and ſent him with his ſonne and his dog.

On the third of *October* another lying fable is appointed to bee read, how *Tobias* being come from *Rages* did call the Angell unto him, & bad him take a ſervant and two Camells, and goe to *Ragus* for money, and that the Angell went and carried writings, which he delivered to *Gabael*, who brought baggs of money ſealed up, which hee delivered to the Angell.

Gent. O horrible, how have the Biſhops deluded King *Edward* the ſixt, Queene *Elizabeth*, King *James*, and our gratious King *Charles*, and the whole eſtate, and made them beleeve, that there was nothing in the Service Book contrary to Gods word. God Almighty deliver us from them: now that you have ſhewed me the blaſphemies and lying fables; ſhew alſo what are the Popiſh errours that are in it, and firſt tell me, whether the Service book doth command, that all both Miniſters and people ſhall bow their bodies, when the name Jeſus is read?

Min.

Min. The Bishops onely, without any warrant from God, but from the Pope.

Gent. I have heard that the Name Iesus was a common name among the Jewes, was it so?

Min. Yes, *Syrach* of *Jerusalem* had a son whose name was Iesus, *Eccles.* 50. 27. also *Iesus* the son of *Nun* was called Iesus, *Acts* 7. 57. and one of Saint *Pauls* fellow labourers was called Iesus, *Col.* 4. 11.

Gent. Why doe the Bishops make an Idoll of the name Iesus, by causing men to bow their bodies, and to put off their hat when it is read?

Min. Because they mistake the word of God, where it is written, that *at the name of Iesus every knee shall bow, both of things in heaven, of things on earth, and of things under the earth, Phil.* 2. 10.

Gent. What is the name of Iesus?

Min. As by the name of our gratious King *Charles* is meant, not the name Charles, (which is a common name) but the authority and power that God hath given him over all people within his owne dominions, as when men are prest to the Kings service, they are prest in the Kings name, that is by vertue of authority and power from the King given so, as by the name of King *Charles* is meant his authority and power, &c. so, by the name of Iesus is meant the authority and power, that God hath given him over all things in heaven and in earth, and under the earth.

Gent. What is meant by things in heaven?

Min. By things in Heaven are meant the holy Angels and soules of the faithfull, that bowe to Iesus

Gent.

Gent. What is meant by things on earth?

Min. By things on earth, are meant all mankinde living on earth, whether they be Elect or Reprobate.

Gent. What is meant by things under the earth?

Min. By things under the earth, are meant the devills and damned soules in hell.

Gent. What is meant by bowing of the knee?

Min. By bowing of the knee is meant subjection, *Isa.* 45. 23. and not bowing of the body, when the name *Iesus* is read; as Pope *Anastatius* did command, *An.* 404.

Gent. What is meant by bowing of every knee, of things in heaven, of things on earth, and of things under the earth?

Min. Thereby is meant, that all the holy Angels and Saints in heaven, and all mankind on earth, and all the Devils and damned soules in hell shall submit themselves to Christ, and acknowledge him to be Lord of all, and to have power over all, to save and to condemne whom he will.

Gent. What doe you thinke of them that kneele when they receive the Communion bread?

Min. The Papists say, that they are Idolaters, because they kneele, and doe not beleeve the reall presence as they doe.

Gent. Who was the first that brought in kneeling?

Min. Pope *Honorius*, about the yeare of our Lord, 1220. after that the errour of Transubstantiation was hatcht at the Councell of *Lateran.*

Gent. I have read in Gods word, that the Apo-

ſtles did not kneele when Chriſt himſelfe delivered the bread unto them. I have read alſo in the booke of Martyrs, that the ancient Councells in the Primitive Church did make Canons againſt kneeling, leſt it ſhould prove an occaſion of Idolatry; ought not wee to conforme our ſelves to our Saviour Chriſt and his Apoſtles, and to the Chriſtians of the Primitive Church, rather then to the Devils Vicar generall the Pope?

Min. Yes verily; for it is groſſe hypocriſie in us to make a ſhew, as though we were more godly and zealous then the Apoſtles and Chriſtians of the Primitive Church.

Gent. What other errour doe you finde to be in the Service booke?

Min. The interrupting of the Minister by the Clarke, and the whole Congregation, is a foule errour, and ſuch an errour and confuſion, as doth much offend God; and that therefore many are unwilling to come into the Church, till the Service be all read.

Gent. How doe they interrupt the Minister?

Min. By rehearſing his words with a lowd voice, and by taking words out of his mouth, and by mingling their prayers with his. The Minister when he prayeth, is the mouth of the people, ſpeaking to God for them: therefore they ought to be ſilent, till he hath done ſpeaking, and then to ſay *Amen*. 1 *Cor.* 14. 16. and not to interrupt him by rehearſing every word after him, as in the Confeſſion of ſinne, when the Miniſter ſaith, Almighty and moſt mercifull Father, we have erred and ſtrayed out of

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thy wayes, like loſt ſheepe: and in the *Litany*, when he ſaith, O God the Father of heaven, have mercy upon us miſerable ſinners; the Miniſter muſt ſtop, and be ſilent, till the Clarke and people, have with a lowd voice rehearſed every word after him; in which time, it is impoſſible for the Miniſter to keepe idle and by-thoughts, from comming into his minde.

Alſo, when he prayeth for the King, ſaying, *Lord ſave the King*, they interrupt him, by mingling their prayer with his, ſaying, *And mercifully heare us when we call upon thee.* The Miniſter being interrupted and put out, in praying for the King, doth pray for Miniſters, ſaying, *Indue thy Miniſters with righteouſneſſe*; they doe then alſo interrupt him, by mingling their prayer with his, ſaying, *And make thy chooſen people joyfull.*

Throughout the whole *Letany* they do interrupt him by mingling their prayers with his. They doe alſo, without any warrant from God, but from Pope *Hormiſda*, interrupt the Miniſter, when he readeth the Pſalmes, by taking every other verſe out of his mouth, to reade it for him with a loud, hackering and confuſed noiſe, eſpecially in Countrey Churches, where the people cannot reade well.

The Miniſter when he readeth or preacheth Gods word, is the mouth of God, ſpeaking to the people, therefore they ought to be ſilent, and to hearken with reverence.

When they reade the eighteenth, nineteenth, and twentieth verſes of the fifty Pſalme, they are likened by ſome to women ſcoulding and accuſing one

another. The Clarke and people doe beginne to ſcould with, and to accuſe the Miniſter, ſaying, *When thou ſaweſt a theefe, thou conſenteds unto him, and haſt been partaker with adulterers*; then the Prieſt accuſeth the Clarke, ſaying, *Thou haſt let thy tongue ſpeake wickedneſſe, and with thy tongue thou haſt ſet forth deceit*; then the Clarke and people doe ſet upon the Miniſter againe, and doe accuſe him, ſaying, *Thou ſitteſt and ſpeakeſt againſt thy brother, yea, thou haſt ſlaundered thine owne Mothers ſonne.*

Gent. I remember that in the Churching of women, the Miniſter is called Prieſt, tell me, I pray you, is that name a fit name for a Miniſter and Preacher of the Goſpell.

Min. No verily; For we reade in Gods Word, of no more orders of Prieſts, but of two, the order of *Aaron*, and the order of *Melchiſedech.*

Of the order of *Aaron*, were the Leviticall Prieſts, whoſe office was to offer Sacrifices, which together with the Sacrifices was aboliſhed in Chriſt his death.

Of the order of *Melchiſedech* was Chriſt onely, and ſhall remaine Prieſt for ever.

A third order of Prieſts is to be found no where, but in the Maſſe-booke, and in our Service-booke.

The name Prieſt, belongeth to every Chriſtian man and woman, as well as to the Miniſter, according as it is written, *Revel.* 1. 6. that *Chriſt hath made us Kings and Prieſts unto God*: the meaning is that Chriſt hath made all the Elect, (men and women) Prieſts, to offer the Sacrifices of praiſe, and of thankes unto God.

Gent. What doe you thinke of the Prieſt and Clarke, when they doe Church a woman?

Min. I will not tell what I thinke, but I will tell you what ſome doe ſay.

Gent. What doe they ſay?

Min. They ſay that the Prieſt is like a witch.

Gent. Why doe they ſay that the Prieſt is like to a witch?

Min. Becauſe he doth as a witch doth, when ſhe ſaith the Lords Prayer.

Gent. What doth a witch when ſhee ſaith the Lords Prayer?

Min. She leaves out theſe words, *but deliver us from evill*, and ſo doth the Prieſt, when hee doth church a woman.

Gent. Why will not a Witch ſay theſe words?

Min. Becauſe the devill will not let her, till ſhee hath bewitched ſo many as he would have her: For by the evill that is praid againſt in that petition, is meant the devill, and the ſinne whereunto he tempteth: therefore the devill will not have her to ſay theſe words, becauſe when ſhee ſaith them, ſhee prayeth, that God will deliver her from him, and the witcherie whereto he tempteth her.

The Prieſt doth alſo ſkip over the concluſion of the Lords Prayer, *for thine is the Kingdome, power and glory*: and therein alſo they ſay that hee is like to a witch, when ſhe doth ſay her Creede; for when ſhe ſaith the ſecond Article, *And in Ieſus Chriſt his onely ſonne*, ſhee ſkips over theſe words, *our Lord*, and ſo doth the Prieſt ſlip over the concluſion of the Lords Prayer.

Gent. Saint *Luke* leaves it out, therefore the Priest may leave them out, *Luke* 11. 4.

Min. It followeth not, that therefore the Minister may leave them out; for Saint *Luke* did not write any thing of himself, but what the holy Ghost would have him to write.

Gent. Why would not the Holy Ghost have him to write them?

Min. Because it was sufficient, that Saint *Matthew* had writ them, *Mat.* 6. 13.

Gent. Some doe thinke, because Saint *Marke* and Saint *Iohn* doe make no mention of the Lords Prayer, that therefore the Minister may omit the reading of it, and that because the Evangelists and the Apostles did not use to say it as a prayer, therefore none, neither Minister nor People ought to use it as a prayer.

Min. The truth is, that our Saviour Christ did make it for all Christians to use as a prayer, and also for a patterne to pray by.

Gent. Where doe you finde that our Saviour Christ would have it used as a prayer?

Min. In the 11. chapter of the Gospel written by Saint *Luke*, and the second verse, where it is written, that our Saviour said; *When you pray say, Our Father which, &c.*

Gent. Where doe you finde that our Saviour would have it used for a patterne?

Min. In the sixt chapter of the Gospel written by Saint Matthew, and the ninth verse, where it is written, that our Saviour said, *After this manner pray you, Our Father which, &c.*

Gent. Why will not the Welsh acknowledge Christ to be the Lord?

Min. Because the devill would have her to take him, and not Christ for her Lord.

Gent. Why doe some say, that the Priest and Clarke when they doe Church a woman, are like to a couple of Players acting their parts?

Min. Because the Priest doth skip over these words, *but deliver us from evill*, and doth leave them to the Clarke to say for his part; and as soone as the Clarke hath said them, the Priest saith, *Lord save this thy servant*, then the Clarke comes in againe, with his part saying, *which putteth her trust in thee*; then the Priest, as though hee would not have the woman to put her trust in him, turnes himself to the Clarke, and bids him be unto her a strong Tower: then the Clarke answereth and sheweth wherein saying, *from the face of their enemie*.

Gent. This is a very strange kind of giving God thankes for Womens safe deliverance from the paine and perill of childbirth.

Min. It is indeede, and no small griefe to honest women, not only because there is no thankes given to God for their safe deliverance from the paine and perill of childbirth, but also, because thanksgiving is turned to a Jewish kinde of purification: for they must come with a vaile to cover their faces after the Jewish manner, signifying thereby, that by childbearing they were made uncleane, and that they were ashamed of their uncleanesse, or that they had plaid the harlots, and were ashamed

to ſhew their faces, and *Iudah* thought that *Thamar* was an harlot, becauſe her face was covered with a veile, *Gen.* 38. 14, 15.

It is a great offence, not onely to honeſt women, but alſo to every true Chriſtian man, to ſee his wife goe to the Church like a Iew, or like an Harlot.

Gent. Many doe ſay, that the manner of adminiſtring the holy Sacrament of Baptiſme preſcribed in the Service Booke is very abſurd, and full of popiſh errors, and ſo rediculous as they cannot but laugh at it; I pray you tell me, what doe you finde in it to be ſo abſurde and ridiculous, as they cannot but laugh at it?

Min. The interrogatories miniſtred to infants that have no underſtanding; and the anſwer of the Godfathers and Godmothers are ſo abſurd and ridiculous, as they cannot but laugh at them: as firſt, the Miniſter muſt examine the infant, and aske him, if he doth forſake the divell and all his workes, the vaine pompe and glory of the world, the coveteous deſires of the ſame, the carnall deſires of the fleſh, ſo as hee will not follow nor be led by them: hee muſt alſo aske him, if hee doth beleeve all the Articles of the Chriſtian faith, and if hee will be baptized in that faith?

Gent. Were not theſe interrogations adminiſtred to infants in the Primitive Church?

Min. No, theſe or the like were then adminiſtred to ſuch as were of yeares, when they were converted and came to be baptized, and afterwards commanded by the Pope to bee adminiſtred to infants.

2. *Gent.*

Gent. What answer doth the Godfathers and Godmothers give?

Min. They give no answer, but doe counterfeit the Infants voice (as if he were a conjured Ghost) speaking within them, and answering to the first interrogation, concerning the Devill and all his workes, the vaine pompe and glory of the world, the covetous desires of the same, and the carnall desires of the flesh, that he doth forsake them all; and to the second and third, concerning the Articles of the Christian faith, that he doth beleeve them all; and that he doth desire to be baptized in that faith.

Gent. What doth the Minister after he hath received these feigned answers?

Min. He doth baptise the Infant, and doth marke him on the forehead with a Crosse, which doth offend many, because they take it to be the marke of the Beast, mentioned *Rev.* 14.9.

Gent. Why doe they take it to be the marke of the Beast?

Min. Because there is no one thing in all Popery, set on the forehead, and on the hand, but a crosse; made on the forehead by the Priest in Baptisme, and by the Bishop on the right hand in Confirmation, saying, *Signaculum, Christi, in manu tua dextra trado tibi*; therefore they say, that it is a marke wherewith the Beast doth cause all that are of his Church to be marked; according as it is written, that he hath made all both small and great, rich and poore, bond and free, to receive a marke on the forehead, and on the right hand, *Rev.* 13.16.

It is written, *Rev.* 14. 9. that if any receive his marke on the forehead, and on the hand, he ſhall drinke of the Wine of the wrath of God, therefore ſome doe keepe their children unbaptiſed, rather then have them marked with the mark of the beaſt.

Gent. What fault doe they finde with the prayers that are made at the adminiſtration of Baptiſme?

Min. They finde fault with the Popiſh errours that are in them, as in the firſt prayer before Baptiſme, it is written, that God hath ſanctified the flood *Jorden*, and all other waters, to the myſticall waſhing away of ſinne. The truth is, that there is no myſticall waſhing away of ſinne in water, but a reall and true waſhing away of ſinne in the blood of Chriſt, 1 *Joh.* 1. 7. The water in Baptiſme doth but ſignifie, that as foule things are waſhed and made cleane in water, ſo the ſoules of the Elect, defiled with ſinne, are made cleane in the blood of Chriſt, 1 *Joh.* 1. 7.

In another prayer, the Miniſter prayeth that the Infant may receive remiſſion of ſinnes, by ſpirituall regeneration. The truth is, that the children of God have their ſinnes forgiven, and are ſanctified by faith, *Rom.* 5. 1. and not by ſpirituall regeneration, which is but an effect of faith, purifying the heart, *Act.* 15. 9. or to ſpeake more plainly, it is God that juſtifieth, *Rom.* 8. 33. by accepting of the ſufferings and obedience of Chriſt, as a ſufficient recompence and ſatisfaction, and doth by faith aſſure the hearts of his children, that for the merits of the ſufferings and obedience of Chriſt, his wrath is pacified, and his Juſtice ſatisfied.

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In another prayer, thankes is given to God for regenerating the Infant with his holy Spirit. The truth is, that the children of God doe receive the Spirit of God to regenerate them, not by sprinkling of water in Baptisme, but by hearing the Gospell preached, 2 *Cor.* 3. 8. *Act.* 10. 44. To make mention of all the Popish errours that are in other prayers and Collects, would be too tedious.

Gent. What doe they say of the Catechisme in the Service booke?

Min. They say, that it is full of Popish errours, as first in the Rubrick before the Catechisme, it is written, that Children baptized, have all things necessary to salvation, and are undoubtedly saved. The truth is, that they have no knowledge of sinne, nor of the wrath and curse of God due to sinne, nor of Christ, nor of the Articles of the Christian faith, and therefore have neither faith nor repentance, without which none can be saved. It is true, that Infants, borne of the Elect, are undoubtedly saved, by vertue of Gods everlasting covenant of grace, so many as are of the number of the Elect, I say, so many as are of the number of the Elect, because many of the Elect, that are now Saints in heaven, have brought forth children that are Reprobates and damned soules in hell. For *Adam* had *Cain* as well as *Abel*, and *Abraham* had *Ishmael* as well as *Isaac*, and *Isaac* had *Esau*, whom God hated, as well as *Iacob*, whom God loved.

Gent. This errour you say, is in the Rubrick, what errour is in the Catechisme?

Min. In the Catechisme, it is affirmed, that Christ

hath redeemed all mankinde. The truth is, that Christ came into the world, not to redeem all mankinde, but the Elect onely; therefore the Evangelist S. *Luke* setting forth the genealogie of Christ, beginneth from *Joseph*, and ascendeth to *Adam*, and from *Adam* doth descend to *Seth*, who was the first of the Elect that was borne after the death of *Abell*, and maketh no mention of *Cain*, nor of any of his posteritie. And S. *Matthew*, beginning from *Abraham*, and from *Abraham* descendeth to *Isaac*, and from *Isaac* to *Jacob*, and maketh no mention of *Ishmaell*, nor of *Esau*, nor of any that came of them.

Also our Saviour Christ saith, that *he gave his life a ransome for many*, Mat. 20. 28. and that *his blood was shed for many*, Mat. 26. 28. He doth not say, that his blood was shed for all mankinde, but *for many*, that is, for the Elect onely, who are many, though but few in comparison of the multitude that are Reprobates.

It is also affirmed in the Catechisme, that we are made the children of God in Baptisme. The truth is, that whosoever is not a child of God, before he be baptised, shall never be a child of God, because all that are the children of God, were (before the world was) made the children of God, by vertue of Gods eternall decree of election. It also affirmeth, that there are two Sacraments generally as necessary to salvation, intimating that the Sacraments are necessary to salvation, so as if a child die before he be baptised, he shall be damned, which is the cause that Midwives doe take upon them to baptize. Intimating also, that there are more Sacraments

ments then two, therefore it is written in the Rubrick before the Communion, that every Parishioner shall communicate thrice in the yeare, and also receive the Sacraments; meaning the five Popish Sacraments. For there are none other.

It affirmeth also, that Godfathers and Godmothers, doe promise and vow three things; first, that the Infant shall forsake the devill and all his works, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh; secondly, that he shall beleeve all the Articles of the Christian faith; thirdly, that he shall keepe Gods holy will and commandements, and walke in the same all the dayes of his life; which no man is able to doe of himself.

The truth is, that the Godfathers and Godmothers, doe neither promise nor vow, that the Infant shall doe these things.

Gent. What then doe they?

Min. They doe nothing, but counterfeit the Infants voice, as if he were a conjured Ghost within every one of them, speaking and saying, that he doth all these things.

Gent. Are there any other things that doe offend and discourage the people from comming into the Church till service be all read?

Min. Yes.

Gent. What are they?

Min. They are the perverting of the meaning of the holy Ghost, in many places of the *Psalmes*, *Epistles* and *Gospels*, by putting in, and leaving out of words, and also of the meaning of our Saviour Christ in many places of the *Revelation*.

Gent. Wherein is the meaning of the holy Ghost perverted, by putting in and leaving out of words?

Min. In the Psalme 106. 30. *Phineas prayed*, are put in for *Phineas executed judgement.* Psal. 107. *Not obedient*, are put in for, *not disobedient.* Psal. 125. these words, *The rod of the ungodly cometh not in the lot of the righteous*, are put in, for *resteth not in the lot of the righteous.* In the Epistle on munday in Easter weeke, these words, *Israel remembred*, are put in, for, *He*, that is, *God remembred.* To make mention of all the places in the *Psalmes, Epistles*, and *Gospels*, would be too tedious.

Gent. You said, that the service Booke doth pervert the meaning of Christ in diverse places of the *Revelation*, I pray you shew me some of those places.

Min. The fourteenth Chapter is appointed to be read on Childermasse day, after the Popish manner, for an Epistle, of purpose to pervert the meaning of Christ.

Gent. What was the meaning of Christ in that Chapter?

Min. The meaning of Christ in that chapter, was, and now is, to shew, that in time of greatest persecutions, when the heathen persecuting Emperours, and after them the Popes, did rage most against the Christian Religion, and professors thereof, Christ had his Church (though invisible) 144000 preserved by him, and kept chaste and undefiled with spirituall fornication of Idolatry.

Gent. How is the meaning of Christ perverted?

Min. By misapplying that to children slaine by *Herod*, which was written of Christians persecuted

and

and slaine by the Heathen persecuting Emperours and Popes.

Gent. Why doth the Pope pervert the meaning of Christ, by misse-applying that to the children slaine by *Herod*, which was written of Christ and his Church, persecuted by the Heathen Emperours and the Popes.

Min. The Pope, and so many of our Lord Bishops, as are Popish, doe pervert the meaning of Christ, by causing that Chapter to be read on Childermasse day, of purpose to keepe weake Christians in blindnesse, so as they shall not be able to give an answer to the Papists, when they shall ask them, where their Religion and Church was an hundred yeares agoe, before *Martin Luthers* time.

Gent. What other meaning had Christ in that Chapter?

Min. His meaning was to shew that in his good time, he would give a free passage, and good successe to the preaching of the Gospell, as (thankes be to his holy Majestie) it hath had in many Kingdomes since *Martin Luthers* time, and shall have every day more and more.

Gent. I am glad to heare this, I pray you goe on, to shew where the meaning of Christ is perverted.

Min. On Michaelmasse day, the twelfth Chapter, from the seventh verse to the thirteenth, is appointed to be read for an Epistle, it being no Epistle, but a prophecie of a battell fought in heaven, betweene *Michael* and his Angells, and the Dragon and his Angels, and of the victory that *Michael* and his Angels, had over the Dragon and his Angels;

and

and of the casting of the Dragon and his Angels out of Heaven.

Gent. What is meant by Heaven?

Min. By heaven is meant, not the highest heaven, but the Church of Christ militant here on earth.

Gent. What is meant by *Michaell* and his Angels?

Min. By *Michaell* and his Angells are meant, Christ and his true followers, especially, the faithfull Preachers of the Gospell.

Gent. What is meant by the Dragon, and his Angels?

Min. By the Dragon and his Angels, are meant, the Devill, and the Heathen persecuting Emperours, and the Popes.

Gent. What is meant by the battell?

Min. By the battell is meant persecutions, raised by the Heathen persecuting Emperours, and the Popes, and popish Princes, against the Christian Religion, and the professors thereof.

Gent. What is meant by the victory, that *Michael* and his Angells, had over the Dragon and his Angels.

Min. By the victory, is meant the victories that Christ gave to *Constantine* the Christian Emperour, and that he hath, doth, and daily will give to Christian Princes, fighting his battell against Antichrist, and his partakers, and to the faithfull Preachers, against false Teachers.

Gent. What is meant by the casting of the Dragon and his Angells out of heaven?

Min. Thereby is meant the utter confusion and over-

overthrow of Antichriſt, by the ſpirit of Chriſts mouth, that is, by the preaching of the Goſpell, ſo as he ſhall be deprived of all dignitie, and ſhall have no place in heaven, that is, in the Church of God, to domineere any more, as thankes be to God, the Archbiſhop of *Canterbury* is deprived of all dignity, and ſhall never have place againe in heaven, I meane in the Church of God, to domineere as he hath done.

Gent. Why is this Prophecy appointed to be read on Michaelmas day?

Min. It is appointed to be read on Michaelmaſſe day, of purpoſe to pervert the meaning of our Saviour Chriſt, by miſſe-applying to *Michaell* and all Angels in the higheſt Heaven, the victory that Chriſt hath and daily doth, and will (every day more and more) give to true Chriſtians, that doe follow him, fighting his battell againſt Antichriſt.

Gent. I doe heare many finde fault with new orders that the Biſhops have made, I pray you tell me what thoſe orders are?

Min. They have made an order that the Communion Table ſhall be turned to an Altar, as Pope *Sixtus* did, to uſher in Popery, about the yeare of our Lord 264. and that Churchwardens ſhall preſent their Miniſter, if he doe not admoniſh the people to reſort to him, and open their griefe of conſcience, that they may receive the benefit of abſolution; as appeareth by Biſhop *Wren* his Booke of Articles, Chap. 4. Art. 22. and that no prayer ſhall be made in the Church for ſick perſons, but according to the order preſcribed in the Service Booke;

Bishop *Wren* did binde the Churchwardens of his Dioceſſe, by an Oath, to preſent their Miniſter, if he did uſe any other forme of prayer.

Gent. What forme of prayer doth the ſervice Booke preſcribe for ſick perſons?

Min. It preſcribeth no forme to be uſed in the Church?

Gent. What then?

Min. The Miniſter muſt goe home to their houſes, and ſalute them, as the Maſſe-Prieſt doth, ſaying, *Peace be in this houſe, and to all that dwell in it*; and when he is come where the ſicke perſon is, he muſt kneele, and reade three or foure lines of the *Letany*, and Lord have mercy upon us, and the Lords Prayer, till he comes to the laſt Petition, and hath read halfe of it, (*Lead us not into temptation*) the other halfe, (*but deliver us from evill*) he muſt leave (as the Maſſe Prieſt doth) for the Clark to reade; and then as ſoone as the Clark hath read it, the Miniſter muſt (as the Maſſe-Prieſt doth) skip over the concluſion, *For thine is the Kingdome, power, and glory for ever*; and in ſtead thereof, he and the Clark muſt read five verſicles of a line or halfe a line long, and a ſhort prayer, and an exhortation, and the Creed, and then abſolve the ſick perſon from all his ſinnes, in the Name of the Father, Sonne, and holy Ghoſt, and begins the abſolution with an untruth, ſaying, that Chriſt hath left power to his Church, to abſolve all ſinners, that doe truly repent and beleeve in him.

The truth is, that Chriſt hath not given power to his Church, to forgive ſinnes, and that there is no

Church

Church that doth take upon it to forgive ſinnes, but the Synagogue of Sathan, the Church of *Rome*, and ſo many of the Lord Biſhops, and of the Clergie of *England*, as are Popiſh, whoſe errour is grounded upon their miſſe-takin g of the words of our Saviour Chriſt to *Peter*; *I will give thee the keyes of the kingdome of heaven; and whatſoever thou ſhalt binde on earth, ſhall be bound in heaven; whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.*

Gent. What is meant by the kingdome of heaven?

Min. By the kingdome of heaven, is meant the Church of Chriſt on earth, where Chriſt doth rule and raigne, by his word and holy Spirit, in the hearts and conſciences of the Elect, and is commonly called the *kingdome of grace.*

Gent. What is meant by the keyes of the kingdome?

Min. By the keyes of the kingdome, are meant the grace and power that Chriſt gave to *Peter* and the reſt of the Apoſtles, and their ſucceſſors, to preach the Goſpell.

Gent. It is written, *Luke* 11. 52. that Chriſt did reprove the Interpreters of the Law, becauſe they did take awa the *key of knowledge* from the people, what is meant by the *key of knowledge?*

Min. By the *key of knowledge*, is meant the opening and ſhewing the true ſenſe and meaning of the Scriptures, whereby the people are brought to the knowledge of God, and of him whom he hath ſent Jeſus Chriſt.

Gent. It is written, *Mat.* 23. 13. that the Scribes

and Phariſees did ſhut up the kingdome of heaven againſt men: how did they lock and ſhut it up?

Min. They did lock and ſhut the people out of heaven, by their unfaithfulneſſe and idleneſſe in opening and ſhewing the true ſenſe and meaning of the Scriptures, and by their falſe expounding and interpreting of the Scriptures.

Gent. Chriſt ſaid to *Peter*, *Whatſoever thou ſhalt binde on earth, ſhall be bound in heaven*; What is meant by looſing and binding on earth and in heaven?

Min. By looſing and binding on earth and in heaven, is meant the authoritie and power that Chriſt gave to *Peter*, and to the reſt of the Apoſtles, and to every faithfull Preacher, (not to forgive ſinnes) but to declare and pronounce forgiveneſſe of ſinnes to all that by their preaching ſhall be brought to true faith and repentance; and that as verily as forgiveneſſe of ſinnes, is declared and pronounced, by preaching, to them that doe truly repent and beleeve in Chriſt, ſo verily doth God, of his free mercy, forgive them their ſinnes, for Chriſt his ſake, and that as verily, as the wrath and judgements of God, are threatned to come on them that will not repent and beleeve in Chriſt; ſo verily, the wrath and judgements of God ſhall come upon them.

Gent. Goe on, I pray you, as you have begunne, to ſhew the new orders.

Min. Another new order is, that none at their Table ſhall talke of the holy Scriptures, nor of divine matters, and that Churchwardens ſhall preſent ſuch as at their Table ſhall talke of the holy Scriptures,

tures, or of divine matters, *Wren*, Chap. 4. Art. 31.

Gent. Out upont, this is a moſt devilliſh order; God Almighty, deliver us from Lord Biſhops: this order doth make my heart to riſe againſt them.

Min. It is indeed, a moſt devilliſh order, and ſheweth plainly, that if ſome of them might have their wills, they would forbid men to read the holy Scriptures at home in their houſes, as in Churches they forbid the Genealogie of Chriſt, the Booke of Canticles, both the Bookes of Kings (ſave the eight firſt Chapters of the firſt Booke of Kings) and of Chronicles, and the Booke of Revelation, ſave ſome few pieces, that are appointed to be read for Epiſtles after the Popiſh manner.

Gent. Why will they not ſuffer the Genealogie of Chriſt to be read to the people?

Min. They have no warrant for it from God, but from the Pope, who ſaith, that ignorance is the mother of devotion: therefore the Genealogy of Chriſt is forbidden to be read, of purpoſe to keep the people in blindneſſe, not able to ſee the truth of God, in fulfilling his promiſe to *Abraham*, and to *David*, that Chriſt ſhould come of them, and of their ſeede, nor to ſee that Chriſt came not onely of *Abraham*, and of *David*, who were Jewes, but alſo of *Rahab*, and of *Ruth*, who were Gentiles, and that therefore Chriſt, is not a Saviour of the Jewes onely, but alſo of us Gentiles.

Gent. Why is the Booke of *Canticles* forbid to be read?

Min. It is alſo forbid, of purpoſe to keepe the people in blindneſſe, not able to ſee the ardent love

and affection of Christ towards them, least thereby they should be stirred up to love Christ, and to be zealous of his glory, and to abhorre the Pope, and his Antichristian Religion.

Gent. Why are the Books of Kings and of Chronicles forbid?

Min. Because they doe shew, that godly Kings did ever love Gods true Prophets, and did hearken unto them, and were zealous in maintaining the true Religion, and in suppressing Idolatry.

Gein. Why is the Booke of Revelation forbid?

Min. Because it sheweth that Antichrist shall be destroyed, and that Rome shall be set on fire, and ruinated for ever; and that all that doe live and die in the Romish Religion, trusting to the Popes pardons, and their owne merits, shall drinke of the wine of the wrath of God, and be cast into the lake that burneth with fire and brimstone.

Gent. I doe wonder, that the godly Bishops, who in King *Edward* the fixt his time, did make the Service Booke, that they being godly, and so zealous of Gods glory, as they did lay downe their lives for the truth in Queene *Maries* dayes, that they did so pester the Book with such horrible blasphemies, lying fables, and popish errours.

Min. Wee are much bound to praise God for them, and to judge charitably of them, because they were but newly crept out of the pit of darkenesse, the Church of Rome, and for want of a better, were glad to take the Masse-booke for their patterne. They were truly zealous of Gods glory, according to the measue of knowledge that God did give unto

to them, and did ſuffer martyrdome in Queene *Maries* time.

Gent. Wherefore did they ſuffer?

Min. They ſuffered for denying the Popes ſupremacy, and for denying the bread and wine in the Lords Supper, to be the body and blood of Chriſt.

Gent. I doe alſo wonder much more at our Biſhops, many of them being great learned men, that they ſhould ſuſpend, impriſon, and deprive, ſo many godly Miniſters, for refuſing to ſubſcribe to the Service Booke.

Min. It is a ſigne that the true feare of God is not in them; for, if it were, they would not dare to doe as they have done.

Gent. Biſhops have beene ever ſince the Apoſtles time; have they not?

Min. The name Biſhop, was a common name, given by the Apoſtles to every Preacher of the Goſpell, 1 *Tim.* 1. 3. *Tit.* 1. 7.

From the Apoſtles time to the yeare of our Lord 334. there were in Rome (which is now the ſeat of Antichriſt) thirty-three godly Preachers, commonly called Biſhops, who ſuffered Martyrdome for the truth, under the Heathen Emperours; onely one of them did flee, and hide himſelfe in the Hill *Soracte*, till the time of *Conſtantine* the firſt Chriſtian Emperour, and then returned to Rome, and was the firſt Roman Biſhop that eſcaped Martyrdome, and had a great living beſtowed upon him by *Conſtantine*. So alſo had diverſe other Biſhops, whereupon many of them, (living in wealth) did in ſhort time,

time, after the death of *Conſtantine*, grow idle and proud; eſpecially, one of them, on whom *Conſtantine* had beſtowed great revenues, which made him ſo proud and ſtout, as he did overtop all the other Biſhops, not onely in Rome, but alſo throughout the whole Empire, and did alter, chop, and change, and adde his owne deviſes to the publick worſhip and ſervice of God, and did make Canons for the eſtabliſhing, and putting of his deviſes in practice, and through the power of Satan, by falſe doctrines, ſignes, and lying wonders, did ſeduce the Chriſtian Emperours that ſucceeded *Conſtantine*, and drew them to acknowledge him the head of the Church, and vicar of Chriſt, which made him ſo proud and potent, as he did ſubdue and bring under the Emperours, and tooke upon him to excommunicate diverſe of them, and to curſe them, with bell, booke, and candle.

Henricus the Emperour, being excommunicated, came in ſubmiſſive manner to be abſolved, and (in the cold winter, in froſt and ſnow) did waite at the Biſhops gate, with his wife and childe, barefoot and bareleg, three dayes and three nights, before he could have audience.

Fredericke the Emperour, was made to hold his ſtirrop, and to lie downe on the ground for him to tread on his necke; and at length, the Biſhop of Rome came to be the great red Dragon, *Rev.* 12. 3. and with his long taile of falſe doctrine, flattery, promiſes, and preferments, did draw the third part of the ſtarres of heaven, that is, ſo many of the other Biſhops, as were not found in heart, and did caſt

caſt them to the earth, that is, drew them to be earthly minded, like himſelfe, and to give over ſtudying ſound divinitie, and to joyne with him in ſtudying how to ſupplant the Chriſtian Religion.

Gent. From this that you have ſaid, I doe gather, that they whom Chriſt, by his Apoſtles, did ordaine and appoint to Preach the Goſpell, and not onely they, but alſo all that were in the primitive Church, lawfully called to preach the Goſpell, were Biſhops *de jure divino*, of divine inſtitution. How long, I pray you, did they continue to be *de jure divino?*

Min. They continued to be *de jure divino*, till they came to be Antichriſts, that is, adverſaries to Chriſt, then they fell from being Biſhops, *de jure divino*, of divine inſtitution, and came to be Biſhops *de jure Pontificio*, of the Popes inſtitution, who is therefore called *Pater Patrum*, the Father of the Fathers, meaning the Biſhops, therefore to diſtinguiſh the Biſhops, that are *de jure Pontificio*, of the Popes inſtitution, from the godly Biſhops, that were *de jure divino*, of divine inſtitution, they commonly called Prelates, or Lord Biſhops.

Gent. Why are they called Prelates?

Min. The word, *Prelati*, Prelates, commeth of *preferor*, to preferre: therefore they are called *Prelati*, Prelates, becauſe they are preferred, and doe preferre themſelves, before and above their brethren and fellow Miniſters.

Gent. Why are they called Lord Biſhops?

Min. They are called Lord Biſhops, becauſe they doe Lord it over their brethren, and over Gods heritage, 1 *Pet.* 5. 3. and have been the chiefe ſupplan-

ters and perſecuters of the Chriſtian Religion, ever ſince the title of Prelates and Lord Biſhops was given unto them.

In Queene *Maries* time, blooddy *Bonner*, Lord Biſhop of *London*, and *Gardner*, Lord Biſhop of *Winchester*, were fierce and cruell, like Dragons, in ſhedding Chriſtian blood, and in ſupplanting the Chriſtian Religion, planted by King *Edward* the ſixt, till God in mercy, did bring Queen *Elizabeth* to the Crowne; then, when in her firſt Parliament, the Houſe was about to eſtabliſh the true Religion, the Lord Biſhops that were of the Houſe, being nine in number, did ſtand up to cry it downe, and to have the Romiſh Religion continued; but thankes be to God they prevailed not.

When Queene *Elizabeth* came to the Crowne, few or none did ſtudy Divinity in the Univerſities, therefore Tradeſmen (ſuch as were of honeſt life and converſation) were made Miniſters to read Service, and in ſtead of Preaching, to read Homilies, till the Lord Jeſus (in his good time) did thruſt forth Labourers into his harveſt, out of the Univerſities, who did diſcover the Popiſh errours, wherewith the Service Booke was peſtered, and the unlawfulneſſe of the Romiſh Ceremonies. Then the Lord Biſhops (who till then were quiet) did beſtirre themſelves to diſturbe the peace of the Church, and to bring in a curſed diviſion; according to the words of our Saviour Chriſt, *Luke* 12. 51. *Think you that I came to give peace on earth? I tell you, nay, but rather diviſion*; which curſed diviſion hath continued ever ſince, and in every Parliament ſince that time till now,

now, when humble Petitions were made for Reformation, the Lord Biſhops onely, and ſuch as were ſeduced by them, and made to beleeve that the Ceremonies were lawfull, and that there was nothing in the Service Booke contrary to Gods Word, did bend all their forces againſt Reformation.

In the latter end of Queene *Elizabeths* Reigne, when ſhee began to be ſickly, and not like to live long, then Doctor *Bancroft* Lord Biſhop of *London*, knowing that King *James* was to ſucceed her, and fearing that his Majeſty would reforme things amiſſe in the publick worſhip and ſervice of God, and in the government of the Church, did Licenſe a Booke written by a Jeſuite that he kept in his houſe, wherein it was written, *that it was in the Popes power, as a gift appropriate to Saint* Peters *chaire, to depoſe the Kings of* England, *and to give authoritie to the people to elect, chooſe, and ſet up another.*

As then, ſo now, it is thought, that the Arch-biſhop of *Canterbury* fearing this Parliament, hath deviſed an oath, to ſtirre up ſo many as he can, to reſiſt the Reformation, that many doe pray for, and hope to ſee, to the glory of God.

Gent. There was a little Booke written of late, and dedicated to the Houſe of Parliament, that had moſt of thoſe things in it, that you have ſpoken of, concerning the Service Booke and the Biſhops.

Min. There was ſo, but the Author thereof is much grieved every time that he doth thinke upon it, becauſe it was diſperſed without his conſent, and printed falſe, by putting in & leaving out of words, ſo as it was not fit to be preſented to the Houſe of Parliament.

Gent. It made mention of Judgements that God hath ſhewed upon the Church; I pray you ſhew me what thoſe Judgements were.

Min The moſt remarkable, and fearefull Judgement, was ſhewed on the Pariſh Church of *Withcombe*, in *Devonſhire*, being a very faire Church, newly trimmed, having a very faire Tower, with great and ſmall Pinnacles, one of the famouſeſt Towers in the Weſt part of *England*.

On the 21. of *October* 1638. in ſervice time, was heard a fearefull Thunder, much like the noiſe or report of great Cannons, and a moſt ſtrange and fearefull darkneſſe, and a ſtrong loathſome ſmell of brimſtone; and a fearefull blaſt, that ſtrucke in at the North ſide of the Tower; and tearing through a ſtrong ſtone wall, came into the Church, through the higheſt Window, and tooke with it a great part thereof; and with a mighty power ſtrucke againſt the North-ſide wall of the Church, and did batter and ſhake it very much; and went towards the Pulpit, and in the way tooke with it the Lime and Sand from the wall, and grated the wall, and defaced it, being newly whited; and tore away the ſide Deske of the Pulpit; and coloured the Pulpit blacke, and left it moyſt, as if it had beene newly wiped over with Inke.

There was alſo a moſt fearefull Lightning, which did affright the people, and ſcalded them ſo, as the moſt part of them fell downe, ſome on their knees, ſome on their faces, and ſome one upon another crying.

The Miniſters wife had her Ruffe and linnen next her

her body burnt off, and her body grievously scorched.

One Mistris *Ditford* sitting in the Seat with her, had her Gown, two Wast-coats, and her linnen next her body grievously scorched.

Another woman running out of the Church, had her Cloaths set on fire, her body scorched, and her flesh torne on her backe in grievous manner.

One Master *Hill*, a Gentleman, had his head smit against the wall, and dyed the next day.

Sir *Richard Reinolds* Warriner, had his head cloven, his skull rent in three pieces, whereof two fell into the next Seat, the other fell in the Seat where he sat; his braines fell intire and whole into the next Seat behind him; his Blood dasht against the wall; some of the skin of his head, flesh, and haire, to the quantitie of an handfull, was carried into the Chancell, and stucke fast upon one of the Posts, betweene the Church and the Chancell; his Body was left in the Seat, as though he had been alive, sitting asleepe, and leaning upon his elbow, resting on the Deske before him, with the forepart of his head and face whole.

A man that sate next unto him, in the same seat was scalded, and burnt all over, on that side next unto the Warriner.

In the second Seat behind the Warriner, a man was in a most grievous manner burnt, and scalded all over his body, so as he was all over like raw flesh, and lived in great misery about a weeke.

A dog neere the Chancell doore, was whirled up three times, and fell down dead.

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Some ſeats in the body of the Church were torne up, and turned up-ſide downe, and they that ſate in them had no harme, notwithſtanding that they were throwne out of them into other ſeats, foure or five ſeats higher.

About the number of eight boyes, ſitting about the rayles of the Communion Table, were taken up and throwne on heapes within the rayles, and had no hurt.

A man ſitting on the Church Beere, at the lower end of the Church, had the Beere torne in pieces under him, and himſelfe throwne into a ſeat by the wall and had no hurt.

A beame broke in the middle, and fell betweene the Miniſter and the Clarke, and hurt neither.

The Church was very much defaced, and torne, and a great ſtone neare the foundation, was torne out and removed.

Stones were throwne out of the Tower, as thicke as if there had bin an hundred men throwing them, ſome of ſuch weight and bigneſſe, as no man was able to lift.

One of the Pinnacles of the Tower was throwne downe into the Church.

A very great ſtone was thrown from the Tower, over the Eaſt end of the Church, and over the Churchyard, and over an hedge into a Cloſe.

Another great ſtone was throwne an hundred yards from the Church, which ſunke into the Earth ſo farre as it could not be ſeene.

A Bowling-Alley neare the Church-yard, was turned up into pits and holes.

A Wine-Taverne neare the Church, had the ſide next the Church borne up, and the covering carryed off; and one of the Rafters broke into the houſe.

A little before night, ſome were ſent into the Church to fetch out the dead bodies, who found a couple of little children, walking chearefully, hand in hand, and ſeemed by their countenances, that they had been nothing affrighted with the fearefull ſights that they ſaw, nor with the lamentable crying of the people, nor to have cryed becauſe their mothers were gone.

On *Whitſunday* laſt, 1640. in the Pariſh of *Anthony* in *Cornwell*, when the people were kneeling at the Communion, great claps of Thunder was heard, as though divers Cannons had been ſhot off at once, and extraordinary and moſt fearfull flaſhes of Lightnings, and a terrible and unſpeakeable ſtrange ſound, to the great amazement of the people, and when the Miniſter was turning towards the Communion Table to give the Cup, after he had given the Bread, he ſaw (to his thinking) a flaming fire about his body, and withall, heard a terrible and unſpeakeable ſound, and had no hurt, ſave that the outſide of one of his legs was ſcalded.

Preſently after that, diverſe balls of fire came into the Church, and ſtrucke one *Ferdinando Reape* on the ſole of his left foot, with ſuch violence, as he thought his foot had beene ſplit in pieces, and was for a while deprived of his ſences.

One *John Hodge* was ſtricken in the knees, and thighs, and lower part of his body, ſo as he thought every part of his body to be unjoyned.

One

One *Dorothy Tubbe* was ſtricken ſo, as ſhe thought her legs and knees were ſtrucke off from her body.

One *Anthony Pecke* was fearefully ſtruck in all the lower parts of his body, ſo as it ſeemed as dead, and felt the water in his bladder, as it were boyling hot, and thought that he had beene ſhot thorow, and was lift up from kneeling, and ſet upon the form by which he kneeled.

One *Suſan Collins* was ſtruck in the lower part of her body, ſo as it ſeemed to her, to be ſtruck off from the upper part, and was ſcalded on the wreſt on the right hand.

A great fire, farre redder then any Lightning came into the Church, and ſtruck one *Nicholas Shelton* on both ſides of his head, as though he had been ſtruck with two ſtrong ſtones, & did ſhake his body as though it would ſhake it in pieces, whereby he loſt his ſight and his ſences.

One *Roger Nile*, was ſtrucke on the back bone, on the right ſide, and on the ancle on the inſide of his left legge; ſo as for a while he was not able to ſtand.

After the fire there was heard in the Church, as it were the hiſſing of a great ſhot, and after that a noiſe, as though diverſe Cannons had been ſhot off at once, to make one ſingle and terrible report.

The noyſe did not deſcend from above, but was heard and ſeemed to begin cloſe at the Northſide of the Communion Table.

After this fire and noyſe, then followed a loathſome ſmell of Gunpowder, and Brimſtone, and a great ſmoake.

The

The Church had no harme, ſave that ſeven or eight holes and rents were made in the wall of the Steeple, ſome on the inſide, and ſome on the outſide, and impreſſions on the ſtones in diverſe places, as if they were made by force of ſhot, diſcharged out of a great Ordnance, ſo as in diverſe places, light might be ſeene through the walls.

In this ſtorme was no body kill'd, ſave one dog in the Belfree, and another at the feet of one kneeling to receive the Cup.

As ſoone as this fearefull ſtorme was over, they that were weake, not able to ſtand, were (through the mercy of God) reſtored to their ſtrength; and they that were franticke, to their ſences; and he that was blind, was reſtored to his ſight; and came all to the Lords Table, and received the Wine, and went all ſafe home, praiſing God; and returned all in the afternoone, to give God thanks.

Beſides, the fearefull ſignes of Gods wrath ſhewed on Churches, diverſe ſtrange and fearefull ſights have beene ſeene in the Ayre, and on the Land.

The like we read were ſeene in *Germany*, and in other Countries beyond the Sea, a little before their warres and ruine began: Therefore pray heartily for the King and his Councell, and for the whole Houſe of Parliament, that all may joyne together in the feare of God, to reforme what is amiſſe, eſpecially, in Gods Worſhip and Service, and that in time, before the wrath of God be kindled.

Gent. Theſe fearefull judgements doe ſhew, that God is not pleaſed, but much offended with the publick worſhip and ſervice, which is preſcribed unto

his holy Majeſty, in our ſervice booke, therefore I have no heart to come into the Church, till the ſervice be all read.

Min. Doe not refraine, but come into the Church, and there doe as the godly in *Ieruſalem* did, and as the three godly children, and *Joſeph* of *Arimathea* did.

Gent. What did the godly in *Jeruſalem?*

Min. When they ſaw that the chiefe of the Prieſts, and of the people, did bring the abominations of the heathen into the publick worſhip and ſervice of God, and ſo polluted the houſe of the Lord, 2 *Chron.* 36. 14. they did not refraine, but came and brought their Sacrifices, and did mourne and cry unto God againſt thoſe abominations; ſo doe you come and offer unto God your ſacrifices, of prayer, of praiſe, and of thankeſgiving, and mourne, when you ſee the Miniſter and people, doe after the abominations of the Church of Rome, and cry unto God againſt thoſe abominations.

Gent. What did the three godly children?

Min. They did not goe about to pull downe the golden Image, that *Nebuchadnezzer* had ſet up, but did refuſe to worſhip it; ſo you ought not to goe about to put downe that which publick authoritie hath ſet up; as ſome, to keepe the Miniſter from being heard in reading the Service, did ſing aloud, ſo as he could not be heard, and was faine to give over. In ſtead of ſinging, they ought rather to have mourned and cry in ſecret unto the Lord, and to joyne with the Miniſter and the Congregation, ſave onely in thoſe things wherein they doe after the abominations of the Church of Rome.

Gent.

Gent. If we doe ſo, wee are ſure to be complained of to the Biſhop.

Min. When you are complained of, and brought before the Biſhop, doe as the three godly children did, when complaint was made of them to *Nebuchadnezzar*, they anſwered boldly, ſaying, *O Nebuchadnezzar, wee are not carefull to anſwer thee in this matter; For, behold, our God, whom wee ſerve, is able to deliver us from the hot fiery furnace, and he will deliver us out of thy hand O King. But, if not, be it knowne to thee, O King, that wee will not ſerve thy Gods, nor worſhip thy golden Image:* So doe you, when you are preſented, and brought before the Biſhop, be not afraid to ſpeake, but tell him boldly, with reverence, that you will not doe after the abominations of the Church of Rome, as he would have you. If he caſt you into priſon, take it patiently and chearefully, as the three godly children did, when they were caſt into the hot fiery Furnace.

Gent. What did *Joſeph* of *Arimathea?*

Min. He did not goe about to take downe the body of Chriſt, till he had beg'd and obtained leave of *Pilate*; whoſe example ſerveth to teach all Chriſtians, that in things concerning the authoritie of the Magiſtrate, they ought to acquaint him, and aske his leave before they attempt any thing.

Gent. I thank you for your good counſell, The God of all grace, direct all the Nobles, Knights, and Burgeſſes, of the houſe of Parliament, to goe to our gracious King *Charles*, as *Nehemiah* did to *Artaxerxes*, and *Heſter* to *Aſhueroſh*, that thereby they may finde

such grace with his Majesty, as *Nehemiah* found with *Artaxerxes* for *Jerusalem*, and *Hester* with *Ahasuerus* for her selfe and the *Jewes*.

Min. Amen, Amen, for Christ Jesus his sake.

LAVS DEO.

FINIS.

AN ABSTRACT OF A TREATISE

concerning the payment of Tythes and Oblations in LONDON.

SHEWING

The Antiquitie of thoſe payments according to the Rents of Houſes; That they were payed by poſitive Conſtitutions, according to the true value of the Houſes, ever ſince the yeare 1230. and by antient Cuſtome long before, till the quantitie, not the name, or nature was altered in time of *Henry* 8. from 3.s. 6.d. in the pound, to 2.s.9.d. in the pound as it is now.

The liberall maintenance of the Clergie of London *in former times.*

The Award and Proclamation 25. *Henry* 8. confirmed by Act of Parliament 27. *Hen.* 8,

The matters now controverted about double Leaſes, annuall Fines, &c. and concerning the Juriſdiction Eccleſiaſticall for Tythes of *London.*

A generall Survey of the Value of the *London* Benefices both as they are now, and alſo what they might ariſe unto if Tythes were truly payed according to the value of Houſes.

The moderate Demands of the Clergie, with other matters pertinent to this Subject.

Printed, *Anno Dom.* MCIↃXLI.

MUSEUM

AN ABSTRACT of a Treatiſe concerning the payment of Tythes and Oblations in *London*.

CHAP. I.

A Hiſtoricall narration of the payment of Tythes and Oblations from the time of ROGER NIGER *Biſhop of* London, *about the yeare* 1230. *till the* 37. *of* HENRY *the* 8.

BY the Cuſtome of *London*, the Pariſh Churches were antiently endowed with certain Oblations, *viz.* one Farthing of every ten ſhillings rent of all Houſes, Shops, &c. to bee offered by the Pariſhioners upon every Sunday, and upon every ſolemne and double feaſt, eſpecially and by names of the Apoſtles whoſe Eeves were faſted: Which offerings comming to more then

Lindwood lib 3 tit de Decimis cap. ſanct. Eccl. verbo. Negotiationem fol. 103.

then a tenth part of the rent, were payd in lieu of prediall tithes of the Houſes, and in recompence of the want of Gleabe, as appeares at large by *Lindwood* and by other Records hereafter mentioned.

The Citizens neglecting to pay the ſaid Offerings or Tythes to their owne Curates, and giving part thereof to the *Dominicans* and *Franciſcans*, who were lately come over and began to Preach heere, and draw people after them, a Conſtitution was made about the yeare 1230. by *Roger Niger* Biſhop of *London* (*authoritate ordinaria*) commanding all to pay to their owne Curates, as is before expreſſed, *Et prout longe retroactis temporibus conſuetum extiterat.*

Roger Niger Conſtitution about *Anno H 3* 1230. Booke of Common Cuſtomes of *London, fol.* 18. Dr. *Tildſley*, in *Prefat. contra Selden.*

After this when Rents increaſed, the Citizens refuſed to pay, if the rent came to above 40.s. *per annam*, pretending that no more was intended by *Nigers* conſtitution. Whereupon a conſtitution was made by *Thomas Arundell* Archbiſhop of *Canterbury*, declaring the former, *viz.* That they ſhould pay the ſaid offerings or tythes to whatſoever ſumme the rent ſhould amount; and this *ſub pœna majoris Excommunicationis.*

Arundels Conſtitution, *anno* 1397. 21. *R.* 2. extant in the Office. *Lib. Arundell, fol.* 1. & in the booke of Common Cuſtomes.

Theſe Conſtitutions were confirmed by Pope *Innocent* the 7th in his Bull dated in May 1406. *Et pontificatus Anno ſecundo*, and all defects ſupplyed, if any were.

Pope *Innocents* Bull in the booke of Cuſtomes.

After

After this the Citizens pretending a copie of *Roger Nigers* conſtitution (which was adjudged afterwards to bee ſpurious) would pay onely on Sundayes, and the Apoſtles dayes, not on the other ſolemne and double Feaſts; Whereupon *Robert Wright* of St. *Edmunds Lumbard*-ſtreet was cited before the Ordinary, and ſentence given againſt him, and upon appeale, firſt to the Popes Commiſſary, and after to the Pope himſelfe, the ſentence was twice affirmed, and upon the Letters of King *Henry* the 6. Pope *Nicholas* the 2. ſent out his Bull commanding the Citizens to pay upon all the ſaid Feaſts, anthoriſing the Ordinaries to enquire hereof at the Viſitations and to curſe the offenders, 7. *Idus Aug. & Pontif. anno* 7.

Anno 1453. 31 *Hen.* 6. Pope *Nich.* Bull recited at large in the Booke of Cuſtomes, *fol.* 19, 20, 21. *&c*

The ſame yeare before the Bull was received, an award or Compoſition was made by eight arbitrators, wherein ſome dayes are left out which are appointed by the Bull, the whole offering in 52. Sundayes and 22. Holidayes, amounting to 3. s. j. d. in the pound, which award was agreed by Act of Common Councell, 31. *H.* 6.

An award 31 *H.* 6. mentioned in the Act of Common Councell, 31. *H.* 6. & recited at large in the booke of Cuſtomes.

After this (by Act of Common Councell) the Citizens bind themſelves in all things to obey the Bull of Pope *Nicholas*, according to which they payed for ſo many dayes that the Tithe or oblation amounted

Act of Cõmon Councell, 31. *H.* 6.

to

Bull received by Act of Cõmon Councell 14. *Edw.* 4. 3. *Marty* 1474, 3.s.6.d. *in the pound.*

to 3.s.6.d. in the pound, 14.d. in the Noble, 1.s.9.d. in the halfe pound, and not long after in regard it was troublesome to offer every day in time of divine service, by mutuall consent the same was payed either once at Easter, or quarterly by the name of oblations or Tythes, as appeares by the *Decimary* of St. *Magnus Anno* 1494, about 7. *Hen.* 7. in the Booke of Common Customes, and by sundry suites and sentences in the Arches, and by the Bill of the Parsons exhibited to the common Counsell 19. *Hen.* 8. remaining on Record in the *Guild-hall*, and by Records of a suite in *Starre-chamber* 25. *Hen.* 8.

Upon occasion of sentence given in the *Arches*, 18. *Hen.* 8. against *Robert Hearne* of St. *Mildreds* Poultry for 14. d. in the Noble, the Citizens complaine in Common Counsell, that the Curates tooke above the rate appointed by the Bull, *viz.* 14.d. in the Noble, whereas they should have nothing, unlesse the rent came to 10.s. and so ascending from ten shillings to 10.s. and not under, and also they sent Bills to every Church, shewing what dayes should bee paid for, according to which computation of theirs the Tythes came to 3.s.5.d. in the pound, which was 1.d. lesse then formerly, & they order that nothing should be pay'd for any summe vnder 10.shillings,

Acts of Common Counsell Anno 19. *and* 20. *H.* 8. *in the Guild-Hall.*

desire

and deſire that the *Bull* may be publiſhed in *Engliſh* 4 times a yeare, as was preſcribed, & had bin diſuſed, *An.* 25. *H.* 8. when the Popes power was abrogate, ſome Citizens pretending they ſhould runne into a premunire, by obeying the *Bull*; refuſed to pay either according to the *Bull*, or to any former conſtitution or cuſtome, and put up a Bill in *Star-chamber* againſt ſome parſons that ſued in the Spirituall Court, praying that they might pay onely two ſhillings in the pound (as other Pariſhes without the liberties did) in which ſuit after publication, both parties ſubmitted the cauſe to the Lords, who ordered the Tythe to be onely 2 s. 9. d. in the pound, and 16 d. ob. in the halfe pound, dividing the controverted Summe *viz.* 18 d. *per* pound, by abating 9. d. of what the Clergy would have, and adding 9 d. more then the Citizens could have paid.

Order for 2 s. 9 d. 25 H. 8.

This Order was confirmed by the Kings Letters Pattents, *Apr.* 2. 25. *Hen.* 8. and by Proclamation upon paine of fyne and impriſonment, at the Kings pleaſure, and by divers Acts of Common Counſell made the ſame yeare, and remaining upon Record in the *Guild-hall*.

Letters pattents and Proclamations.

The ſame was confirmed by Act of Parliament 27. *Hen.* 8. to continue till ſome other order ſhould be made by the 32 perſons to be choſen for reforming Eccleſiaſti-

 call

call Lawes; and by this Act the Major hath power to commit ſuch Citizens, as refuſe to pay according to ſuch order.

Act of Parliament 27. H.8.

According to this Order, divers ſentences paſſed in the Eccleſiaſticall Courts, upon emergent controverſies of one for the Parſon of St. *Dunſtans* laſt, for tythe of *Wharfes* and *Cranes*, which ſentence was given in the *Arches* 30. H. 8. by a Doctor of Law, eſpecially delegated from the King.

Another for tythe of ſhops, divided from houſes, for the Parſon of St. *Magnus* in the ſame Court.

Anno 35. H. 8. new controverſies ariſing about Brew-houſes, Dy-houſes, Cranes, &c. a Bill was put up in Parliament by the City, which paſſed the Commons, but was ſtayed by the Lords, containing among other things, that for new buildings, no Tythes be payed, ſo long as the Owner lived therein himſelfe; but if they were let out, then to pay the Tythe as other houſes: and that all Tythes ſhould be recovered by proceſſe in the ſpirituall Court, or Action of debt at the Common Law, and no otherwiſe.

In a little treatiſe of tythes of London, entituled 36. H. 8. by a Citizen.

Anno 37. *Hen.* 8. for compoſing all differences, an Order or award was made by certaine Lords, which is the decree now in queſtion, and an Act of Parliament paſſed, that ſuch order as the Lords Referrees, or any 6 of them ſhould make before the firſt of March then next following, and enrolled in *Chance-*

Decree 37. H. 8 Act of Parliament 37 H. 8.

ry

ry, ſhould ſtand as an Act of Parliament, & bind the ſaid parties, their heires and ſucceſſors for ever. This *Decree* was made by the Lords, *Feb.* 24, 1545. which was delivered the next day to the Biſhop of *London*, who the ſame day cauſed his Regiſter to endorſe an Act on the back ſide thereof, teſtifying his receit thereof from the Lords, and his command to the Regiſter to keepe it ſafely, cauſing divers perſons to atteſt the ſame. *Act in the Biſhops Regiſtry.*

This laſt *Decree or award* is now extant among the ſtatutes, but the order of 25. H. 8, and the Proclamation therupon, which are ſtill of as much force as the other, and more beneficiall to the Clergie, being not extant in print, are hereafter added, taken out of authentick Records. After this in the time of King *Ed.* 6. The citizens ſtill neglecting to pay their tithes, order was given by the K. & his Counſell to Bi. *Bonner* among other inſtructions, when he was appointed to preach at *Pauls Croſſe*, to cauſe the Citizens to pay their tythes better. *Aug.* 11. 3. *Ed.* 6. as appeares in *Fox his Monuments, fol.* 1187. *Vol.* 2. *Col.* 2 *Artic.* 5. After this, about the middle of *Q. Eliz.* raign, the rents of Houſes being inhanced, as the prices of all other things were, divers devices were found out, to prevent & defraud the Parſons of their Tythe, *

*by reſerving the vent under other names, as annuall & quarterly fines, during the leaſe annuities, new-yearsgifts, intereſtmonyes, rent for implements,

and houſhold ſtuffe, &c by double leaſes, & the like, of which grievances they have often complained, and by theſe meanes are ſo many of the beneficies ſo poore, as we ſhall ſhew *cap. vlt.*

CHAP. II.

The liberall maintenance of the Clergie of London, *before the* 25. *of Hen.* 8. *by Tythe of* 3. *s.* 6. *d. in the pound, according to the true value of houſes, the cheapneſſe of thoſe times, conſcientiouſneſſe in paying Perſonal Tythes, duties of Weddings, Burials, Churchings, &c. Chauntries, obits, &c.*

WEE ſee then the *nature of theſe payments*. Now that it may appeare how well the parochial Clergie of *London* were provided, for in former times, in compariſon of ours; wee may conſider theſe particulars.

1. That the Citizens payed their Tythes according to 3 *s.* 6. d. in the pound, and that according to the true value of the Houſes (*Prout lotari poterant*) as it is in the *Bull* of Pope *Nicholus*, and in the award of 31. *H.* 8. above mentioned. Now if the payment of 2. *s.* 9. d. be thought ſo much, if it ſhould bee truely payed without fraud, that nothing is more objected, then that the Miniſters would have too much, and be too rich; what think

thinke they of 3.s.6.d.in the pound, which was duely paid,as will bee made cleare with out any contradiction?

Hence it is in part: That the Benefices in *London* came to be ſo highly rated and valued in the *Exchequer*,ſome at 100.marks ſome at 70.pound,and upwards,divers at 30. and 40.pounds: and few under 20 l. or thereabouts,when as yet the Tythe of divers of them,is not at this day above 20l.or 30l. and ſome ſcant ſo much in preſent tythes, as they were then taxed; and whereas other livings in the Country are generally improved (where they are not kept downe by unconſcionable Cuſtomes, or *modi decimandi*) ſince the ſaid valuation, according as all other things are to 8. or 10. times as much, yet divers benefices within the walls of *London*,are ſcarce doubled in Tythes ſince that time:yea ſome have ſtood at a ſtint ever ſince,and are hardly ſo much, as they were then.

That one penny then,was as much as 3.d.is now; as appeareth by the ſtatute 51. *H.*3. where a penny is the 20 part of an ounce, ſince which time from 20 d.the ounce it was reduced to 26 d.9.*Ed.* 3. to 32.d.in 2 *Hen.*6. to 40.d.in the 5. *Ed.*4.to 45.d. 31. *Hen.*8 *and to* 60.d.2.*Eliz.*which continues to this day; and ſo by that account 2.s.9.d. 2.

in the pound then, was as much as 8 s. 3 d. of the money which is now payed, though the fineneſſe of the Coyne, did then alſo exceed ours, beſides the low prices of victuals, and all other neceſſaries, which came ſo far ſhort of the enhanced prices in theſe times; that 1 d. then would goe farther, not onely then 3 d. of our mony (which it equalled in value) but farther then 1 s. now, as will appeare if we looke at the price of Corne and other victuals in thoſe times, which we find mentioned in credible records.

In the ſaid Act of Parliament in 51. H. 3. which was *Anno* 1267. ſomewhat after *Roger Nigers* time; made for the aſſize of bread, and of Beere, and Ale, for *Bakers* and *Brewers*, are mentioned the prices of Wheat, Barley and Oates: and proviſion is made that when a quarter of wheat, containing 8 buſhels, was at 12 d, what the aſſize of bread ſhould be, and ſo from 12 d. to 12 s. which was then ſuppoſed the higheſt prices that it could at any time amount unto, as that ſome times it was but 12 d. a quarter.

It is alſo there ordered, that Beere and Ale ſhould be ſold in Cities and Townes, according to the prices of Barley and oates

two

two or three Gallons a penny, and in the Country three or foure Gallons for a penny; whereas now, the ordinary price of wheate is foure s. a quarter, and ſometimes in deare yeares 3 l. or 4 l. a quarter, and Beere and Ale ſold at farre greater prices; according to the prices of corne, wee may conceive were the prices generally of other things, as Beeves, Muttons, &c.

There is in the *Exchequer* a Booke called the *Black Booke*, compoſed 23. Hen. 2. *Anno* 1177. about Rules and Orders in the *Exchequer*, and among other things there is mentioned, that for proviſion of the Kings houſhold from the time of Hen. 1. the Officers of the Houſhold reducing their victuals to an eſtimate of money, did value a meaſure of wheat to make bread for 100. men at 12 d. the Carcaſſe of a fat Oxe at 12 d. A fat ſheepe at 4 d. and for the provander of 20 horſes 4 d. during the moſt part of the Raigne of that King *Henry*, a quarter of Wheat was ſold for 12 d.

See the new booke of Aſſizes for bread, &c.

After this, in the yeere 1299. when there was a great Dearth, by Act of

of Common Counſels 27. *Ed.* 1. theſe prices were ſet on victuals, by conſent of the King and Nobility; which were then counted very high prices. A fat Cock 1.d.*ob.* A fat Capon 2.d. ½. two Pullets 1.d.*ob.* A fat Lambe from *Chriſtmas* to *Shrovetide* 6.d. All the reſt of the yeare 4.d. And in the yeare 1314. in 8. *Ed.* 2. to moderate the extreame Rates of all, theſe were appointed by Act of Parliament: A Corne-fed Oxe 24.s. A fat ſtall'd Cow 12.s. another 10.s. A graſſe-fed Oxe 16.s. A fat Mutton 14.d. A fat Gooſe 2.d.*ob.* A fat Capon 2.d. 24. Egs 1 d. &c.

After this, *Anno* 1379. in 3. Rich. 2. a buſhell of wheat was at 6. d. a Gallon of white wine 6.d. of Red 4.d. *Anno* 10. Rich. 2. which was in the yeare 1387. at *Leiceſter*, 100. quarters of barley were ſold for 100.s.

Anno 1554. *And* 22. *Hen.* 6. a quarter of wheate was ſold for 12.d. or 14.d. One farmer dwelling at *Roſey* Towne, or *Cruſt Roſey* in *Hartfordſhire*, ſold 20 quarters of the beſt wheat for 20 s.

Yea in later times, if we come lower, even in the time of *Hen.* 8. when prices were farre higher then before, at the *Sergeants* Feaſts at *Ely* Houſe *Anno* 23. H. 8. (as *Stow* relates) great Beeves brought from the Shambles, were at 26 s. 8 d. a peece, the encreaſe of

of an Oxe 24.s. a fat Mutton 2.s.10.d.&c. and to come lower and neerer yet 1° *Mariæ* a barrell of Beere was ſold for 6.d. Caſk and all, and 4. great loafes 1. d. and 5° *Mariæ Anno* 1557, a quarter of Wheat was ſold for 5. s.

According to which cheapeneſſe of the times, were all fees, wages, and Salaryes; a Knights fee or ſufficient livelihood for a Knight was ſo much land as was worth 20. l. *per annum*, as *Cooke* proveth out of the Statute of 1. *Edw.* 2. *de militibus*, and of *Weſtminſter* 2. *Cap.* 35. and *Fitzherbert Nat. brev. fol.* 82. where he tels vs that antiquity thought 400 markes *per annum* competent maintenance for a Baron and 400 l. *per annum*, *ad ſuſtinendum nomen & onus* of an Earle, and of late time ſaith he 800 marks *per annum* was thought ſufficient for a Marqueſſe, and 800 l. *per annum* for a Duke. See *Cooke* upon *Littleton*, *lib.* 2. *cap.* 3. *Sect.* 95. and in later times 40. l. *per annum*, was thought ſufficient for a Knight, as appeareth by the Statute ſtill in force, whereby the King may compell any one of ſuch eſtate to be Knighted, or elſe to fine, as Sir *Thomas Smith* relates *de Repub. Angl. Lib.* 1. *Cap.* 18.

See *Cooke* upon *Littleton*, 1. 2 *cap.* 3. *Sect.* 95.

I have read in a booke of church accounts belonging to St. *Gabriel Fenchurch* of Counſellors fees about ſome land; amongſt other

things. *Item*, paid to Mr. *Recorder* of *London* for his fee 12. d. * All which fees wee know are now much encreaſed, and ſome 100 times doubled, yea the wages of the Scavenger or Kennell-raker within our memory have been doubled or trebled, to what they were before.

* In a Leidger booke of Sct *Magnus London* for a Lawyers fee, and ſpent in wine at a meeting of the beſt of the Pariſh 8. d.

According to theſe prices the livings in *London* were very great and the clergie of that city anſwerable to their Pariſhioners in ability, and as the Citizens were and are the wealthieſt in the Kingdome, ſo the clergie had their eſtates anſwerable. The Benefice of St. *Magnus* in *London* none of the greateſt Pariſhes, yet as appeares by the printed booke of the Common Cuſtomes of *London*, in this yeare 1494 which was in the 9. of *Hen.* 7. as it appeares by the particulars, was in all 105 l. 1. s. 11. d. of which is as much or more then it is now in Tythe, which ſumme in thoſe times I dare affirme all things conſidered, would have gone as far to maintain one as 500 or 600 l. *per annum*, now & that a man might have lived as plentifully then with 100. as now with 5. or 600 l. which if it ſhould be demanded or expected would be thought vnreaſonable.

So then by this Tythe out of Houſes, the maintenance of the clergie of *London* was great in compariſon of thoſe times, when the labour is many times doubled; what

was

was then required, but to ſay Maſſe, which was an eaſie worke, preaching was little vſed vnleſſe in Lent or towards Eaſter, whereas now by Law or cuſtome, beſides all other Prieſtly duties, they muſt preach not quarterly or monethly, but weekely or oftner, or elſe be accounted dumbe dogs, one Sermon requiring more paines and labour then the reading of 40. Maſſes, which required ſome paines of the tongue but little or no ſtudy of the braine at all.

3. That beſides the former Tythe which was in ſome ſort prediall, they paid alſo perſonall Tythes of their cleer gaines as appeares by the award Bill above mentioned, 31. *H.6.* and by the *Decimary* of St. *Magnus*, and by *Lindwood* in the place alledged, who diſputes the caſe whether the Citizens were free from perſonall Tythes, by paying theſe Tythes of houſes, and concludes negatively, all which perſonall Tythes are now quite diſuſed, *and if they ſhould be demanded they would cry out as they did of Chriſt, that we come to torment them before their time, and would rather with the* Gadarens *beſeech vs all to depart their Coaſts then put them to ſuch charges*, and conſidering the conſciouſneſſe of thoſe times, this revenue muſt needs be great, and would have amounted to more I dare ſay, then moſt of the Livings are at this day.

4. That the people made great conſcience of paying their Tythes & all duties in thoſe dayes, and ſo payed them truly and fully. Hence it was that in their Wils and Teſtaments, ſomething was alwaies bequeathed to the Prieſt, or to the High Altar, which came to his vſe, in liew of Tythes pretermitted or forgotten, as may be ſeene in all old Wils, whereas now ſo farre ſome be from reſtitution, that when they are to leave the world, even then they take order in their Wils to deſeate their Miniſters, as I have ſeene ſome Teſtaments, wherein to prevent the Parſons Tythe, the Teſtator hath bequeathed certaine houſes to be yearely let out at ſome ſmall yearely rent, and the reſidue to be reſerved in yearely fines for ever, which for what end it was done, any man may eaſily Judge.

5. That beſides Tythes perſonall and prædiall, there were many other duties, amounting to as much, and in ſome places to more then the Tythe doth at this day, all which are now taken away as *Chantryes*, *Obits*, *Mortuaries*, offerings to *Shrines*, voluntary oblations, &c. which Chantries were ſometimes founded in perpetuity, endowed with lands for ever, ſome others for certaine time as appeares by the *Donnors* Wils yet extant, and alwaies beneficiall to the Parſon of the Church, who was ſometimes

times ſolely endowed, and ſometimes with the Wardens, more of which *Chantries* there were in *London*, then any where elſe, where ſcarce any Church but had one, and ſome three or foure.

I could inſtance in ſome ſmall Pariſh Churches in *London*, where the Tythe is not above 80. l. when as the Chantry lands belonging anciently thereto, taken away by the Statute of 1. *Edward* 6. are at this day worth 500 l. or 600 l. *per annum*. The offering to the Jmage of the Virgin *Mary* at St. *Magnus* by *London* Bridge was worth 4. markes *per annum* 9. *Hen.* 7. as appeares by the *Decimary* aforeſaid; How commonly were Maſſes then ſold to deliver ſoules out of Purgatory, beſides the foure offering dayes, vſed all over the Kingdome, which are now come to 2. d. at Eaſter.

How many voluntary oblations did people then give, few of any ability appearing at any time emptie handed; but now men will come with the wiſe men to worſhip Chriſt, yet they are growne too wiſe to open their Treaſures, and offer to him: what the duties or payments were anciently for burials, weddings, and Churchings, we may conjecture by that Schedule annexed to the Bils which was put up in *Starre-chamber* by ſome Citizens, 25. *Hen.* 8. wherein though

many impertinencies and vntruthes be alleaged, yet we may out of their mouthes convince those, who vse to object the Casuall duties now taken, as great exactions, lately broughtup, and not anciently practised.

Duties anciently paid to the Parson or Curate for Weddings.

Duties anciently paid to the Parson or Curate for weddings.

	l.	s.	d.
1. There is laid upon the booke after the Custome.	0	0	8
2. In the two Tapers at Masse.	0	0	2
3. In the Taper at the latter end of the Masse going to the Font.	0	0	1
4. The whole offering at Masse belongs to the Parson, unlesse the parties compound for it, giving sometime 2.s. or 3.s; or 6.s. 8.d. or more.	0	6	8
5. If any will be Married before the High Masse they pay 20.d. or 40.d. or 5.s.	0	5	0
6. For a Certificate when a man dwels in another Parish he payes 1.s. or 20.d. or 40.d.	0	3	4

These duties were not the same in all Parishes, but differing according to the severall customes of severall Parishes,

For Burials.

1. If the party be Buried vnderstoole 1.s. or more, and	0	1	0
every Priest in the Church 8. d. or more, else they doe not sing him to his Buriall.	0	0	8

At

	l.	s.	d.
2. At every moneth mind yeares, or obite, the Curate hath 8. d. or 12. d.	0	1	0
And every Prieſt in the Church 4. d. or 6. d.	0	0	6
3. All the Tapers and waxe brought into the Church, with the Coarſe if they be vnder a pound.			
4. All the branches of white waxe if any be brought in with the Coarſe, which branches coſt 6. s. 8. d. ſome 10. s. ſome 13. s. 4. d. and ſome pay more.	0	13	4
5. For privy Tythes 20. d. 40. d. 5. s. 20. s. 40. s. or more.	2	0	0
6. To the High Altar as much for perſonall Tythe.	2	0	0
7. If any be buried out of his owne Pariſh, the Coarſe muſt be firſt preſented in his owne Church, and dirge and Maſſe kept as amply, as in the place where it is buried.			
8. For the Buriall in the Chancell or High Quire 10. s. or 13. s. 4. d. or 20. s.	1.	0	0

The ſame duties when he is buried out of his owne Pariſh.

For Churchings.

1. For every *Sunday* when the woman lyes in for ſaying a Goſpell 1. d. or 2. d.	0	0	2

At

		l.	s.	d
I.	At the Purification of Cuſtome in the Taper 1.d. with the Chryſome and the whole offering by all the women at Maſſe.	0	0	1
I. *Beadroll.*	If any man would have his friends prayed for in the *Beadroll*, the Curate hath by yeare for every one 4.d. or 8.d.	0	0	8
I. Houſell at Eaſter.	Of mens wives, children and apprentiſes for their Communions at Eaſter for every head.	0	0	2
I. Tythes of Servants wages.	Of all Servants that take wages, the 10. part of their wages for the privie Tythes, and for their houſell at Eaſter.	0	0	2
I. Mens devotions on divers dayes.	At all Principall feaſts, as *Candlemas*, *All ſoules day*, *Creeping on the Croſſe*, *Good Friday*, *Eaſter day*, in confeſſions at *Lent*, and other times of the yeare of the Patrons of the Church, divers offer ſome waxe, ſome money, which comes to the Parſons vſe.			

Where

	l.	s.	d.
Where a Saints Image ſtands without the Quire, to which a brotherhood belongs, the wardens of the brotherhood compound, ſome for 3 s. 4 d. 5 s. 6 s. 8 d. or more *per annum*, to have the *brotherhood* kept in the Church.	0	6	8
For ſealing a Leaſe of a houſe belonging to the church 20 s. 40 s. 3 l. 4 l. or more.	4	0	0

Leaſes.

Theſe duties although the Citizens complained off in *Starchamber*, together with the tythes, yet the Lords Referrees as it ſeemes, ſaw ſo little reaſon to alter any one of them, that although they abated the Tythe to 2 s. 9 d. in the pound, yet they let thoſe duties remaine as they did.

That the recovery of Tythes was eaſie in thoſe dayes, for Ordinaries were appointed in their Viſitations to enquire of the detainers, and to curſe the offendors; as appeares by Pope *Nicholas* his Bull, and if any did ſue, the cauſe was heard ſummarily, *ſine judicii ſtrepitu*, no ſuch delayes and chargeable ſuites as now, were then knowne, unleſſe in ſome ſpeciall caſe that concerned the whole City. 9.

All theſe things conſidered, ſhew how liberally the Clergie were then provided for; although they had not, nor could have the charge which many now have, being then by Law prohibited to marrie, nor was their paines comparable to that which is now expected and required.

But now all is cleane inverted, in ſtead of 3s.6d. according to the true value of houſes, there is not paid 2.s.9. d. no not 9 pence in the pound throughout the Citie, take one houſe with another; as for perſonall tithes, they are things unknowne, not onely *obits* and *Chantries* aboliſhed as ſuperſtitions, but alſo *Mortuaries* and voluntary oblations quite gone, and the recovery of that little Tithe which is left (if any deny to pay it) ſo beſet with difficulties, that the moſt are glad to take any thing they can get, nor doth any one Pariſh, one of twentie pay him tithes according to any rent, either old or new, but ſome ſmall ſumme ſuch as the Parſon and he can agree upon.

Chap. III.

The decimarie of St. Magnus London, with the Rents and Tithes of every houſe, according to the rate of 3 s. 6 d. in the pound, with the other duties for Burials, and Chriſtnings, Weddings, &c. taken Anno 9. Hen. 7. and about that time printed.

NOw that it may the better appeare both what rents were paid about thoſe Tithes, and alſo how the Tythe and offering was paid accordingly; Wee have thought good to ſet downe the Decimarie of St. *Magnus, London*, as is extant in the ſaid booke of *Common Cuſtomes*; wherein every mans Rent then paid is ſet downe, and withall the Tithe or offering which was paid exactly according to the ſaid rate of three ſhillings ſixe pence in the pound, one ſhilling 9 d. in the halfe pound, and 14. d. in the Noble, taken (as appeares there in the Yeare 1494.) which was in the 9. of *Hen.* 7. and about 40 Yeares after the Bull: and publiſhed by a Citizen.

The value and ſtint of of the Benefice of St. *Magnus* at *London* Bridge, yearely to their Parſon.

The Reckoning of the ſame the firſt day of December, Anno Domini 1494.

	Rent. l.	s.	d.	Tythe offering. l.	s.	d.
Dr. Bellow.	4	0	0	0	14	00
Hen: Somer.	8	0	0	0	08	00
Tho: Cooper.	4	6	8	0	15	2
—— *Heyman.*	1	13	4	0	5	10
Richard Arnold.	10	0	0	1	15	0
John Ball,	2	0	0	0	7	0
Henry Can.	2	13	4	0	9	4
James Rudſton,	3	03	4	0	11	8
William Gardiner.	2	00	0	0	07	0
Roger Mayd,	5	00	0	0	17	6
Thomas Farning	2	06	8	00	08	2
Huntley,	2	13	4	00	09	4
John Young,	2	06	8	00	08	2
William Mott,	2	13	4	00	09	4
Peter Scott,	4	03	4	00	14	7
Robert Vincent,	2	6	8	0	08	2
John Humfrey,	6	6	8	0	18	7
Tokas,	0	13	4	0	2	4

Thomas

	Rent.			Tythe or Offering.		
	l.	s.	d.	l.	s.	d.
Thomas Blount,	2	13	4	0	9	4
Symkin Newton,	3	3	4	0	11	0
John Temple,	2	0	0	0	07	0
John Wilford,	1	13	4	0	5	10
John Palmer,	1	15	0	0	6	1 ob
William Clerk,	1	06	8	0	4	8
Thomas Horwood,	1	06	8	0	4	8
William Alye,	1	13	4	0	5	10
Thomas Knolling,	1	6	8	0	4	8
Mr. Bull,	1	0	0	0	3	6
Robert Seton.	2	6	8	0	8	2
William Hadwele,	2	6	8	0	10	1
Mr. Stockton,	1	6	8	0	4	8
John Gregory,	2	0	0	0	7	0
Thomas Britt	1	10	0	0	5	3
Thomas Mattr,	1	06	8	0	4	8
Gilbert Forman,	1	06	8	0	4	8
Walter Boſwell,	2	00	0	0	7	0
Richard White,	5	00	00	0	17	6
William Steed,	11	0	0	1	18	6
John Haſteler,	4	0	0	0	14	•
Richard Borne,	5	0	0	0	17	6
Richard Watron,	2	0	0	0	7	0
Richard Franklin,	1.	6	8	0	4	8
Richard Aliff.	1	13	4	0	5	10
Reynald James,	1	0	0	0	3	6
William Roming,	1	0	0	0	3	6
Richard Gariner,	1	6	8	0	4	8

	Rent. l.	s.	d.	Tythe offering. l.	s.	d.
Rich: Gardiner,	2	0	0	0	7	0
Henry Thomſon,	1	6	8	0	4	8
Thomas Morton,	3	6	8	0	11	8
Richard Iames,	1	6	8	0	4	8
John Rolchant,	3	10	0	0	12	3
William VVeller,	1	10	0	0	5	3
John Ford,	1	6	8	0	4	8
John Adam,	1	6	8	0	4	8
William Blanck,	1	10	0	0	5	3
John Ford,	1	6	8	0	4	8
John Adam,	1	6	8	0	4	8
William Blanck,	1	10	0	0	5	3
John Browne,	1	6	8	0	4	8
—— Holinby,	3	0	0	0	10	6
John Calker.	1	6	8	0	6	5
John Etton,	1	13	4	0	5	10
Simkin Mott,	2	6	8	0	8	2
Henry Sander,	1	13	4	0	5	10
John Slingsbie,	2	0	0	0	7	0
Iames Walker,	2	0	0	0	7	0
Nicholas Hill,	1	13	4	0	5	10
Andrew Auſten,	4	00	0	0	14	0
Bartholm: Dwele,	2	6	8	0	8	2
Will: Sturingfield,	2	0	0	0	7	0
William Grin,	4	10	0	0	15	9
John Haſtilar,	1	13	4	0	5	10
John Iarret,	4	00	0	0	14	0
Richard Clerke,	3	00	0	0	10	6
Robert Lamb,	5	6	8	0	18	8
Stephen Welnour	4	0	0	0	14	0

	Rent. l.	s.	d.	Tythe offering. l.	s.	d.
Iohn, Alkin,	2	13	4	0	9	4
Richard Hayell,	3	3	4	0	11	1
Thomas Petite,	10	13	4	1	17	4
william Dekin,	2	13	4	0	9	4
Henry Crechin,	1	6	8	0	4	8
Thomas Burget,	5	6	8	0	18	8
Iohn Farmar.	5	6	8	0	18	8
Kichard Ieffrey,	11	6	8	1	19	8
Thomas Elven,	6	13	4	1	3	4
Henry Bube,	3	6	8	0	11	8
Iohn Chawbes,	2	6	8	0	8	2
Robert Blake,	3	0	0	0	10	6
Eth. wife,	1	0	0	0	3	6
Eth. wife,	1	10	0	0	5	3
Baldwin Hawkins,	2	6	8	0	8	2
John Hawkins,	5	6	8	0	18	8
Thomas Ladall,	5	10	0	0	19	3
Thomas Brooke,	4	0	0	0	14	2
William Pawley,	1	13	4	0	5	10
William Bowar,	3	6	8	0	11	8
William Bowar,	0	19	0	0	3	4
Sol: wife	0	13	4	0	2	4
VVilliam Barre,	0	10	0	0	1	9
Iohn Peirſon,	0	10	0	0	1	9
Iohn Barbary,	0	10	0	0	1	9
Marion Gregory,	0	10	0	0	1	9
Kobert Bartiles,	5	6	8	0	18	8
Mrs. Newman,	2	6	8	0	8	2
Richard Hill.	07	0	0	1	4	6

William

	Rent.			Tythe or Offering.		
	l.	s.	d.	l.	s.	d.
William Lawrence for a house of I.R.	2	13	4	0	9	4
Roger,	5	00	0	0	17	6
The same R. for a Flaxe shop.	01	0	0	0	3	6
John Pye,	0	13	4	0	2	4
Richard Knyt,	6	13	4	1	3	4
Richard Gough,	6	6	8	1	2	2
Richard Mathew,	3	6	8	0	11	8
Gregory Stot.	4	6	8	0	15	2
Alexand: Perpoint,	5	13	4	0	19	10
John Ben,	4	0	0	0	14	0
John Ben for a watring place.	0	10	0	0	01	6
The same for a Cellar,	0	6	8	0	01	2
John Trowth,	11	13	4	2	0	0
John Alman,	12	0	0	2	2	0
John Turke,	4	00	0	0	14	0
John Kirby,	16	00	0	2	16	0
Philip Sener,	6	0	0	1	01	0
Ed. Garrard,	1	6	8	0	4	8
Thomas Lyon,	4	0	0	0	14	0
Nic. Morton,	3	0	0	0	10	6

William

	Rent. l.	s.	d.	Tythe or Offering. l.	s.	d.
William Ramsey,	5	0	0	0	17	6
Thomas Dolphin,	8	0	0	1	08	0
William Atkinson,	3	16	0	0	13	5
John Smith,	4	13	4	0	16	4
Iustin Wife,	2	6	8	0	8	2
William Hop,	7	6	8	1	5	8
Richard Cockis.	3	6	8	0	11	8

	l.	s.	d.
Summe of all the Rent is:	434	12	8.

	l.	s.	d.
The ſumme of the Offerings.	75	8	8. *ob.*

The ſhops in Bridge-ſtreet.

	l.	s.	d.	l.	s.	d.
Thomas Lidall for two ſhops.	9	6	8	1	12	8
John Thornton,	2	10	0	0	8	9
Gregory Stot,	2	13	4	0	9	4
William Panley,	4	00	0	0	14	0
Richard Knight,	6	13	4	1	3	4
Thomas Legg,	5	6	8	0	18	8
Henry Shotford,	3	0	0	0	19	6

	Rents, l.	s.	d.	Tythe or Offerings. l.	s.	d
John Palmer,	5	0	0	0	17	6
Thomas Gasley,	2	16	8	0	9	11
Richard Cox,	4	3	4	0	14	7
John Austen,	4	0	0	0	14	0
John Turk,	3	13	4	0	12	10
John Sepman,	2	13	4	0	9	4
William Ramsely,	5	0	0	0	17	6
The same William,	2	6	8	0	11	8
Thomas Brooke.	6	0	0	0	18	8

	l.	s.	d.
The summe of the Rent of the shops.	70	3	4.
The summe of the Offerings for them.	12	3	4.

Item, the parsonage *valet.*	2.	13.	4
Item, the Image of our Lady at the Bridge *valet.*	l. 1.	s. 13	d. 4.
Weddings, burials, Purifications, Cryssomes, and privie Tythe.	12	13	4
Summe of this part.	17	00	00
Summe of the whole Revenues.	105	1	11½.

These

Theſe be the coſts and charges belonging to the ſame Church of St. Magnus.

	l.	s.	d.
Firſt, the Prieſts wages.	10	0	0
For waxe to the high Altar.	01	0	0
For the penſion of the ſame.	02	0	0
For waſhing of Altars on *Munday, Thurſday,*	00	5	0
For Frankinſence.	00	10	0
Some of the charge	13	5	10
So the ſumme of the cleare value of the Benefice was this yeare.	91	16	1 ½.

In this Rentall of St. Magnus *wee may obſerve.*

1. That the Rents were not then kept ſecret or unknown, but notorious, and that the Rent and Tythe ſtill agreed together; whereas now ſcarce any one houſe in a Pariſh, payes tithes according to any Rent new or old, becauſe the Rents are kept ſecret.

2. That tithe was paid according to the full and extended Rents of thoſe times,

which were the true value of the houſes, for we find rents of 8 l.x l. 11 l. 12 l. 16 l. *per annum*, which were as high rents as 80 l. 90. l. 100 l. are now, and divers ſhops let at 5 l. 6 l. 20 noble s, x l. which was without doubt, the utmoſt value in thoſe times.

That where the old ſummes were leſſe then a Noble , they paid according to the proportion of 14 d. in the Noble ; cuſtome it ſeemes prevailing therein, as *Peter Scots*, houſe, whoſe rent is 4. l. 3. s. 4. d the offering was 14. s. 7. d. where 7. d. is for the odd tenne groates, and *Iohn Palmers* whoſe rent is 35. ſhillings, the offering 6 s. 1. d. *ob.* where for the whole pound is 3. s. 6. d. for the two Nobles 2 s. 4 d. and for the odde 20 d. 3 d. *ob.* which is all 6 s. 1. d. *ob.*

4. That they paid tythe then for ſhops and al, as well as dwelling houſes, though divided from dwelling houſes, which many Citizens afterwards would have had exempted, as appeares by a ſuit in the arches 32. *Hen.* 8. and many now exempt them under other names, calling their ſhops ſheds, ſtalls, or ſtandings.

5. That privie Tythes, and Duties for burials, Weddings, and Churchings were then paid, beſides this 3 s. 6 d. in the pound, and therefore are no new devices of the preſent Rectors, as ſome have ſaid, for there we ſee, they come to a good ſumme, *per annum, viz.* 12. l. 13. s. 4. d. which alone would have main-

maintained a Parſon, aſwell then as 100 l. now, which few of the *London* livings are now worth.

CHAP. IV.

The award and Proclamation for the 2 s,9.d. in the pound,25.Henry 8.confirmed by Act of Parliament,27. Hen.8.

HOw the tithe came from 3. s. 6. d. to 2.s.9.d. in the pound,wee ſhewed in the firſt *Chapter*; now becauſe the award and Proclamation there mentioned,are not extant in print,&yet are in force by Act of Parliament, 27. Hen. 8. I have thought fit to adde them here.

The Coppie of the Kings Letters Pattents,wherein the award is recited and confirmed.

HENRY by the grace of God King of *England*, and of *France*, Defendor of the Faith,and Lord of *Ireland*. *To our truſty and welbeloved,the Major, Aldermen, and Sheriffes of London,and to every of them greeting. Whereas variances betweene the Parſons and*

Curates of Our city of London, on the one party, and Our loving Subjects the Inhabitants of the ſame our City of the other partie, for and concerning Tythes, Oblations, and other Duties, hath long depended, indiſcuſſed, and being lately compromitted by both of the ſaid parties to the arbitrement of the moſt Reverend Father in GOD, Thomas Archbiſhop of Canterburie, *Primate and Metropolitan of* England, *and to Our right truſtie, and entirely beloved coſen, Sir* Thomas Awdely *Knight, Our Chancellor of England, and to Our right truſtie and welbeloved Counſellor, the Biſhop of* Winchester, Thomas Cromwell *Eſquire, Maſter of Our Jewells, and Our two chiefe Iuſtices of either Bench, who travelling herein, have taken this order to bee kept, at this holy time of Eaſter.*

That is to ſay, That every our Subjects ſhall pay to the Parſon or Curate where hee inhabiteth, after the rate of two ſhillings nine pence in the pound, and ſixteene pence ½ in the halfe pound, and ſo alwayes aſcending from halfe pound to halfe pound. And alſo that mens wives, their Servants, children, and Apprentices, taking and receiving the Holy Sacrament, ſhall pay every of them for their foure offering dayes, two pence, and this to be done quietly and charitably without grudge, or mur-

mure

mure, at this holy time of Easter, till such time as our said Counsellors, shall finally and definitely end and determine the variance for this and all other causes depending betweene the said parties, as to Right, Equitie, and good Conscience shall appertaine.

VVee therefore will and command you, and every of you, to signifie to all our loving Subjects in every Parish in our said citie: That Our pleasure is, that they, and every of them shall obey, observe, and performe at the holy time of Easter, the order of the said Counsellours in forme above rehearsed, without contradiction hereof in any behalfe, declaring to them that their so doing shall not turne, nor be alleadged to their prejudice, hurt or dammage, in and upon the finall conclusion of all the said variances, to the definitive arbitrement whereof our said Counsellors intend (God willing) to proceed with all speed, and diligence, after the said Feast of Easter: And if any contemne the order of our said Counsellors in this behalfe, wee will then, if after honest monition, hee refuse so to doe, hee be committed to ward safely to be kept, till Our further pleasure be knowne in this behalfe, not failing this to doe, as ye intend the ad-

advancement of Iuſtice and quietneſſe of our people.

In witneſſe whereof, Wee have cauſed this Our Letters to be made Patents. VVitneſſe Our ſelfe at Weſtminſter *the ſecond day of Aprill, the 25. yeare of Our Raigne.*

CAILLOR.

Ex tract. per *Robert. Michel.* deput. Com. Cleric. Civitat. *London.*

A Proclamation concerning payment of Tythes and oblations, as well within the City of LONDON, or elſewhere within the Realme.

THE Kings moſt excellent Majeſty, having perfect knowledge, and underſtanding, that aſwell his loving Subjects, Citizens of the city of *London* of the one party, as the Parſons and curats of the churches of the ſaid city of the other party, by their mutuall aſſents, compromitted themſelves to ſtand to, abide and performe, the *Order*, *Decree*, and arbitrement of his right truſty, and right entirely beloved *Counſellors*: The moſt reverend Father in God, *Thomas* Archbiſhop of *Canterbury*, Metropolitan and Primate of *England*, *Thomas Awdeley* Lord *Chancellor* of *England*. The Reverend Father in God, *Steven* Biſhop of *Winchester*, *Thomas Cromwell* Eſquire chiefe Secretary to the Kings Highneſſe, and Mr. of the Rolls, *John Fitz-James Knight*, chiefe Juſtice of Pleas, to be holden before the Kings Highneſſe, and *Robert Norwich* Knight, chiefe Juſtice of the *Common*

Bench, in and upon the debate, and variance that was moved betweene the ſaid parties upon the Rule, and certaintie of Tythe offerings, and other duties claimed by the ſaid Parſon and Curats to be payed by the Kings ſaid ſubjects, the Citizens of his ſaid Citie. Whereupon the ſaid Counſellors of our ſaid Soveraine Lord by great advice, and deliberation, by one accord, and aſſent among other things have ordained and decreed, That every the Kings ſaid Subjects, Citizens and Inhabitants of his ſaid City, ſhould from the time of their award and Decree, pay for their Tythes 16 d.*ob.* for every 10 s. of the Houſe rent, and for every 20 s. 2 s. 9 d. and ſo accounting and aſcending alwayes by ten ſhillings, ſhould pay for every ten ſhillings, after the rate of 16 d.*ob.* and not above: And yet neverthleſſe, the Kings Highneſſe is informed, that divers, and ſundry perſons which inhabit within his ſaid City, not onely refuſe to pay the ſaid Tythes according as is limitted by the ſaid Counſellors; but alſo that many of the ſaid Citizens, and of other the Kings Subjects, inhabiting in ſundry parts of this Realme, grudged, and murmured, to pay their Tithe Offerings, and other lawfull duties to the *Parſons*, *Vicars*, and others having cure of their ſoules, like as heretofore by the lawdable Cuſtomes of this

this Realme they have done and beene, accuſtomed to doe and obſtinately, and wilfully withdraw and detaine their ſaid Duties againſt Juſtice, Equitie, Reaſon, and good Conſcience, to the great perill of their ſoules.

For Reformation whereof the Kings ſaid Royall Majeſty being the ſupreame Head on Earth, under God of the Church of *England* minding and intending to maintaine and ſuſtaine the Honour of GOD, and the Godly obſervances, and rightfull duties, cuſtomable, and by lawdable cuſtome due to the Eccleſiaſticall Miniſters of the Church of ENGLAND, in as large and ample manner, as heretofore hath beene lawdablie and honourablie uſed within this Realme.

Doth therefore by his preſent *Proclamation* ſtraightly charge and command, all and every his ſaid Subjects of his ſaid City, to ſatisfie, pay and content, their Parſons, Vicars, and others having cure of their ſoules, in the name and liew of their Tythes, after the rate above expreſſed, and limitted by the Kings ſaid Counſellors. And that all ſuch of his ſaid Citie as pay leſſe of yearely Farme then ten ſhillings,

and all and every other perſon, and perſons, men, women, or Children, which doe inhabit the ſaid City (being of age to receive the bleſſed Sacrament of the Altar, the erroni-ous doctrine of Tranſubſtantiation was not then abolished ; the very bodie of our Lord *Ieſus Chriſt*) ſhall pay yearely for the foure offering dayes 2 d. (the Houſholders inhabiting within the ſaid city, paying above the yearly Rent of x s. onely for their owne perſons excepted, and to be diſcharged of the 2. d. for the ſaid foure Offerings.) And over this, his Highneſſe ſtraightly chargeth and commands, That all and every other his ſubjects, in all other parts of this his Realme, ſhall pay and content to the *Parſons, Vicars*, and other the Miniſters of the Church, and having cure, ſuch Tythes, aſwell prædiall; as perſonall offerings, and other duties, which by the lawdab'e cuſtomes of the Realme, they heretofore have been obliged, accuſtomed, and bound to pay, without detaining any part thereof, and without further denial, contradiction, moleſtation, or trouble in that behalfe ; upon paine that every perſon offending this his gratious Proclamation, is to have impriſonment, and to make Fine at his gratious pleaſure, and over, that the offerdors ſhall runne into his Highneſſe diſp'eaſure, and indignation : And his Majeſtie alſo charges and commands, aſwell all and

ſingular

ſingular *Archbiſhops*, *Biſhops*, and all others having Eccleſiaſticall juriſdiction; as all and ſingular Majors, Sheriffes, Bayliffes, Aldermen, and all other his Miniſters true Leigemen and Subjects, aſwell of this city of *London*, as elſe-where within this Realme, that they and every of them, put their effectuall endeavours for the due execution of this his *Proclamation* from time to time, as to them ſhall appertaine, upon the paines above rehearſed.

God ſave the King.

Thomas Berthelet Regius Impreſſor Excudebat.

Cum Privilegio.

The date of this *Proclamation* is not expreſſed, but it appeares to have bin preſently upon the award in the ſame yeare of his Reigne: for it muſt needs be after the award which it recites, and confirmes by the Act of Parliament in the 21 yeare, wherin it ſtands confirmed, it appears to have bin before *Eaſter*, 1535. which was towards the latter end of the 25 yeare of his Reigne.

In this award and Proclamation, onely the quantity of the tythe is altered from 3s. 6 d. to 2 s. 9 d. in all other things, the former

cuſtomes and conſtitutions are left in force, ſo that if formerly the rates were paid according to the true value of houſes, and recovered before the Eccleſiaſticall Iudge, as certainly they were, the ſame courſe was to be obſerved ſtill, as appeares by the ſuites and ſentences in the arches, here mentioned before.

CHAP. V.

Concerning the meaning of the Decree of 37. *Hen.* 8. *that Tythe is due according to improved Rent, if reſerved by that name of Rent, granted by the City Counſell. The caſe of double Leaſes, annuall Fynes, Arguments on both ſides. Anſwers to the Legality, and convenience of paying according to improved rent: A briefe ſurvay of the Livings, as they now are, and they could ariſe unto according to the value of houſes, with the moderate deſires and demands of the preſent Clergie, in the late ſuite before his Majeſty.*

FOR the concluſion of this treatiſe I have thought fit to ſet downe ſome of theſe Arguments on both ſides, in the points chiefly controverted about the ſenſe

ſenſe of the laſt Decree of 37 *Hen.* 8. wherein we muſt know firſt that there are ſome

things cleare and without controverſie.

1. It is granted by Counſell learned of all ſides, that whatſoever ſome bold Ignaroes talke of old Rents: that if a greater rent be reſerved at any time by the name of Rent upon any houſe, then the old Rent, that then Tythe ought to be payed according to two ſhillings 9 pence in the Pound, according to the improved rent, though the rent bee the full value of the Houſe. This appeares by divers Orders, made by the Lords Majors themſelves; wherein Tythe hath been decreed, according to the full improved rent, reſerved by name of rent.

2. It is granted likewiſe by Counſell, That if an improved Rent bee reſerved by the Owner or Inheritor of the Houſe, that his Act ſhall charge the Houſe with Tithe accordingly for ever, though leſſe Rent bee reſerved afterwards by fines or fraudes, or any other devices, unleſſe the houſe come to be leſſer worth in true yearlie value.

3. They grant likewiſe, That if a Leſſee ſhall let out his houſe in part or in whole at a full Rent by the name of

of Rent, though afterwards he let the ſame out for leſſe rent by reaſon of Fines, or double Leaſes, yet the Tithe ſhall be paid according to the higheſt rent, during the time or tearme of yeares which the ſaid chiefe Leſſee hath in his houſe.

1. Caſes controverted, are chiefly theſe; where the old Rent is ſtill continued without encreaſe, by reaſon of Fynes really paid before hand; whither the Tythe ſhall bee paid according to the true value of the houſe or of the old Rent.

2. When the old rent is onely reſerved by the name of Rent, and the improvement is and hath alwayes beene reſerved by other names, as *Fynes*, *Annuities*, *New-yeares gifts*, &c. to be yearly and quarterly paid, as the Rent is, and to begin and end with the Leaſe, done purpoſely to prevent their Parſons Tythes, whither thoſe payments bee Rents as to the payment of Tythes, and according to the true intent of the Decree.

Whither the juriſdiction Eccleſiaſticall be quite taken away by the Decree, and the Major be made ſole Judge, or whither it remaine in the ſame ſtate it was before the ſaid Decree.

The firſt of theſe I will not inſiſt upon, becauſe there are few ſuch inſtances to bee found without any augmentations of Rents,

by

by fines really paid; The moſt of the frauds, and practiſes having been invented ſince the encreaſe of rents, and therefore I paſſe that over and ſhall onely propound ſome Arguments about the two latter Caſes, wherein I ſhall not take upon me to determine any thing, but ſubmit all to the judgement of the learned profeſſors of the Lawes.

That all annuall payments, are rents, and lyable to Tythes, as when one lets a Houſe for 10. l. ſuppoſed to bee the accuſtomed rent, and reſerves 50. l. more by Covenant as a yearely fine, to begin and end with the leaſe, and to bee paid at the ſame dayes of payment with the rent, that this is a rent and lyable to the payment of Tythes may be proved. The Caſe.

1 From the uſuall acception of the word in cõmon ſpeach, which agrees with the *Etymologie* (*redditus a reddendo* or *reditus a redeundo*) If a man doe but let out his mony he cals the intereſt rent. If one aske one that holds ſuch a leaſe in queſtion what rent he paies, he ſaith he ſits at a deere rent reckoning all the yearely payments; and therefore when the Land-lord and Tennant agree, they agree for ſo much rent, till the leaſe come to bee made by the *Scriveaer*: who tels them they muſt take ſome courſe, to prevent the Parſon, who will elſe claime his Tythes after

the full rent, and yet ſome, even after ſuch leaſes made give acquittances for all in the name of Rent; Now here the Civill Law ſaith, *Communis uſus loquendi prævalet rigori & ſignificationi Verborum*, and the Common Law attributes much to Common ſpeech 39. *Edw.* 3. 11. Sir *Moyle Finches* Caſe, *Col.* 6. 63, *&c.*

2. Legally, properly, and even in the conſtruction of the Common Law it is a Rent; It is none indeed of *Littletons* Rents, nor rent charge, nor rent ſeck, nor rent ſervice, it iſſues not out of the ſoyle, no diſtreſſe can be taken, deſcends not to the heire, nor is incident to the reverſion, entry of the leſſor doth not ſuſpend it, &c.

All this is granted, but yet many things goe vnder the name of Rent, even legally, and properly which are none of *Littletons* rents.

I grant you 20. l. during your life to bee taken of my perſon, without charging of my land: This is a rent as appeares by the Regiſters, the moſt fundamentall booke of Common Law, and by the originall writs, which being the ground of ſuites are moſt accurate and curious in names Regiſter, *fol.* 159. The writ of annuity. *Rex vic. ſal. precipe A quod juſte reddat. B.* 20. *libras quæ ei aretro ſunt de annuo reditu* 20. *ſolidorum* here an annuity is called rent.

Fitz-

Fitzherbert nat Br. 152. ſpeakes of a rent *Iſſant hors de Cofers* 29. *Hen.* 6. 12. *Margery Parkers* caſe, *Royne grant a lui vn annuell rent de* 20. l. *pour terme de vie a receiver, de quadam pecuniæ ſumma aſſignata, in partem dotis ipſius Reginæ de magna Cuſtuma London.* 1. *Heury* 6. we read of a rent reſerved upon a *Chattell perſonall*, a flock of ſheep and ſuch like, and yet in all theſe caſes, you may ſay, *No diſtreſſe*, no *aſſize*, no *action* of debt till the Tearme be ended & all nothing to the purpoſe, See 30. *aſſ. plo.* 5. *Shard* 14. *Edw.* 3. *ſcire facias* 122. *Co.* 5. *ſeignior Mountjoyes* Caſe.

But muſt every Statute that ſpeakes of rent extend to thoſe rents; No Statutes muſt bee taken *Secundum ſubjectam materiam*, for ſuch a rent as this is, not within 32. *Hen.* 8. of leaſes by Tennant in tayle, nor of 1. *Eliz.* leaſes by Biſhops, nor of 13. *Eliz.* leaſes by Deanes and Chapters, for as it is ſaid, *Coo.* 8. 60. Biſhop *Farnius* caſe, thoſe Statutes looke to the benefit of the heire or their ſucceſſour, and therefore muſt bee intended of a rent incident to the Reverſion, and iſſuing out of a thing Mayorable; *Object.* *Anſwer.* *Sr R. Ct.*

but in our caſe the Statute lookes to the benefit of a ſtranger; the Parſon to whom it is not materiall what rent it is, ſo it be a yearely payment.

3. Though it were no rent in the Common law, yet without all doubt it is in the Eccleſiaſticall Law, according to which it muſt be here expounded.

4. That it is a Rent in that Law is manifeſt *Penſio quæ provenit domo vel habitatione, & redditus prædialis. Lindwood, fol.* 109, and in the enliſhing of the Conſtitutions above mentioned, *Annua Penſio domus*, is rendred Rent, payment; price, penſion, farme in the old booke of Cuſtomes. Now that in matters Eccleſiaſticall, the Common Law judgeth according to the Eccleſiaſticall law is certaine, for even in ſpeciall Courts of Common Law it judgeth as thoſe Courts would. In matters cuſtomary it altereth the Common Law to fit them to the Cuſtome, *quia dominus remiſit Curiam.*

The Statute 31. *Hen.* 3. *Cap.* 3. when a man dies inteſtate, the Ordinary ſhall depute the next and moſt lawfull friends of the perſon dying, inteſtate to adminiſter his goods. Now by goods at the Common Law are not meant leaſes for yeares, Wardſhip, Prochyn, avoidance 4. *Edw.* 6. *Br.* grants. 51. If I make you a deed of gift of all my goods *Omnia bona mea*, you ſhall have none

none of theſe, yet it was alwaies taken *Sans Contradiction*; That the Ordinary may by theſe words grant adminiſtration of leaſes. And if an adminiſtration of goods be granted without more words, *Wray* ſaid 22. *Eliz.* ſuch an adminiſtration hath power to deale with leaſes for yeares, becauſe the Spirituall Law ſo takes the word *Bona* by which wee are to judge. But this is our caſe, for now in like manner the Spirituall Law under Rent includes this annuall payment, and *Ergo* the Judges are to take it ſo.

5. That it muſt needs bee a Rent within the intent, and true meaning of this decree appeares.

1. It was made for the maintenance of the Clergie, and ſo *pro bono Eccleſiæ*, and conſequently for the maintenance of Religion and Seruice of God: How *Summa eſt ratio quæ pro Religione facit.*

2. It was made to ſuppreſſe fraud and covyn, it is ſpoken of thorough all the branches of the decree.

Now the Civill law ſaith, *Dolis & fraudibus omnibus modis occurrendum*, then ſpecially ſuch frauds as this, for Statutes of ſuch a nature, are extended by equity beyond the word, and therefore well may the word here be taken ſo farre as Common ſpeach doth extend them: for this favour the Judges have ever extended even to Statutes

moſt penall, for words muſt ſtoope to meaning, not meaning to words, and yet this decree muſt be extended in equitie euen beyond what the words will beare in Common ſenſe in ſome Caſes.

The *Regiſter* and *Fitz-herbert Nat. Br. fol.* 152. tells us of *Redditus Robæ*, and like. Now ſuppoſe a man make a leaſe of a Houſe in London, reſerving ſo many furrs ſo many Robes ſhall not the Parſon have his Tythes of every 10 s. valewe, a man makes a leaſe, and the Leſſee covenants in the ſame Indenture to pay for it 10 s. yearly and this without intent to defraud the Parſon. *Beeſtons* Caſe *Plowden* 131. 2. doubts whither this bee rent, and the *Pryor* of Binghams Caſe is vouched that it is no rent fol. 136. 2. But is there any doubt, but this is a rent within the Decree.

Or if one make a leaſe of a houſe and the Leſſee grants him a yearly fine during the tearme, and if it bee behind hee ſhall diſtrayne for it.

This is no rent but an annuity and the clauſe of diſtreſſe onely a penalty. *Butts* Caſe *Coo.* 7. 23. 2. yet no doubt the Tythe is due to the Parſon.

This

This Decree comes inſtead of that proviſion formerly made for Tythes in *London*, and not by enlarging, but by way of diminution, taking from the Clergie 9.d. in the pound which they had before, and therefore ought to be taken ſtrictly againſt them, and largely for them.

4. Without all queſtion the meaning of the Decree was that the rates therein expreſſed ſhould be paid as the rates formerly in vſe were paid before the decree; for though there was made an alteration of the rates, 3.s. 6.d. made 2.s. 9.d. yet it was never intended, but that the manner of payment ſhould continue, and therefore rent in the decree muſt be taken as it was formerly taken by conſtitution or cuſtome, before the Decree which was for any kind of payment, as is manifeſt for the practiſe of former times, appeares by the names then vſed, *viz.* rent, penſions, payment, price: in the Booke of Cuſtomes, it is called rent or Farme in the Proclamation confirmed by Act of Parliament, 27. *Hen.* 8. The Citizens never payd according to any fixed rents, but as the Rent improved, ſo did the Tythe: as appears by *Arundels* conſtitution, declaring that if the rent were above 4.d. the old.

old Rent of ſome houſe in thoſe times, then they ſhould pay to whatſoever ſumme it aroſe, by the Bull ordaining to pay *Secundum verum valorem pro quo domus Secundum veram exiſtimationem locari poterit*, by the award 31. *Hen.* 6. wherein Houſes let out or kept by the owners were to pay after a common valew, by the *Decimary* of St. *Magnus* in the Booke of Cuſtomes, 7. *Henry* 7. wherein they pay after the full Rents, ſome 10. pounds, ſome 16. l. which was as high a rent then as one hundred pounds now; By the Bill in *Starre-chamber*, 25. *Henry* 8. wherein the city ſets out that the rents of houſes were enhanſed and doubled, and that they paid Tythe after the enhanſed Rents, and that divers new houſes were built in void grounds, and ſome newly repaired, and that they payed Tythe for them as for other houſes, which they would not have done, had they been as wiſe as men are now. And in all former controverſies about Tythes, even in thoſe which occaſioned the decrees of 25. and 37. *Henry* 8. there was no queſtion made at all about the Rent, for which the Tythe was to bee paid but about the quantity, how much in the pound, and therefore the occaſion of the decree being onely to ſettle that, it could never intend to alter other things which were not at all in queſtion, for ſuch leaſes and

fines

Fines were never paid before the *Decree*, nor many yeates after.

Decree in the Exchequer, for the true value in Ivats case. 16 Jac.

4. By a *Decree* in the *Exchequer Paſch. 16. Iac.* the Barons declare that they conceived the meaning to be that Tithes ſhould be paid according to the true value, as the houſes are worth to be let *per annum*.

5. The practice of the *Eccleſiaſticall* Courts, is ſuch, that divers ſentences have bin given for payment, according to the true value, whether the annuall payment were called Fine or Rent.

6. The *Decree* provides, that where more rent is reſerved, for implements of brewing, dying, &c. a third penny ſhall be abated, and where leſſe rent is reſerved, by ruine, fire, or any other caſualties, there ſhal be abatement of tithe accordingly, and therefore it muſt needes be meant; that in other Caſes the houſe ſhould pay according to the value.

Thoſe annuall payments are not Fines in common ſpeech, nor according to ancient uſe, and therefore could never be intended to be exempted from tythes, for as there were few Fines antiently, ſo uſually they were, ſome ſmall ſumme which the Leſſor

had beene at, for reparation, which the Tenant was to pay at his comming in, but now by Fine they reſerve the whole value of the houſe, beſides in common ſpeech, a Fine is a ſumme payed before hand and therefore called an Incombe, & ſo in this *Decree*, is called a Fine paid before hand, and in ſome places a groſſe ſumme, the rent being paid in many ſummes afterwards; whereas in theſe practiſes, the Fine and rent differ not but in name, and by as good reaſon, the Country-man that called his pigs puppies, might refuſe to pay his tithe pig, becauſe puppies are not Titheable, beſides the reaſon why Fines are paid, is either to furniſh the Landlord with ready money, or to eaſe the Tennant by bringing downe the Rent, or to ſecure the Rent to the Landlord, by a Fine paid before hand: None of which reaſons are of any uſe here, ſo that the onely cauſe is the Parſons tithe, and therfore no ſuch Leaſes are knowne in any part of the Kingdome beſides.

The encreaſe of Rent is either becauſe the houſe is greater, or fitter for a greater family, or becauſe Trading encreaſeth, and Rent riſeth, in both which caſes, all reaſon requires that the Tithe ſhould encreaſe. For by the firſt, the Parſon hath a greater charge of ſoules,

ſoules. By the ſecond, the Pariſhioner is better able to give, his gaines being greater.

9. Otherwiſe, divers abſurdities will follow hereupon, for by this device in a new houſe, a new Pariſhiner, ſhall come and partake *ſacra & ſacramenta*, and yet be bound to pay nothing to the Parſon, reſerving all by Eine.

Hecreſis Officium ſine beneficio. Beſides hereby the Miniſters meanes, ſhall ſtand at a ſtay for ever, though all meanes of livelyhood grow ten times dearer, hereby the 9. parts ſhall encreaſe to the owner, and not the tenth part to the Parſon, &c.

10. Theſe practiſes were reſolved by all the *Reverend Biſhops* under their hands, and by both the Univerſities, *Anno* 1620. to be utterly unlawfull in point of conſcience.

Object againſt the legality.

There can be no fraud here by the common law, becauſe the Parſon hath no preſent right, or intereſt in being, nor by the Decree.

Firſt, becauſe this is a rate Tithe.

Secondly, becauſe the ſecond clauſe requires onely, that where no rent, or leſſe then was wont is reſerved, the Tythe ſhall be paid according to the rent, for which it was laſt letten.

Anſw.

The ground of this is falſe, that there can be

be no fraud, but where the party hath a preſent right: This is againſt as many Acts of Parliament almoſt as ſpeake of fraud inſtance *Marlebe cap. 6. De his qui primogenitos, &c.* of thoſe that enfeoſe their heires within Age to defraud the Lords of their Wardſhips, the ſtatute ſaith not, that ſhall hereafter enfeoffe, but *Qui feoffare ſoleant*, ſo here was a fraud by common law before the ſtatute though not made void, and ſo penall till the ſtatute, and yet the Lords which were defrauded had no preſent right for their intereſt groweth long after, by the death of the tennant that made the Feofment. See 13. *Eliz. Dy.* 294.

Here is *quaſi* a Rent in *Eſſe*, and to grow upon an inſtant; for in the inſtant, that the Leaſe is made, the right of the Parſon growes to have the Tithe.

The very *Decree* makes it fraud againſt the Parſon, *diſertis verbis*, as 27. *Eliz.* doth againſt a purchaſer, that purchaſeth the land after.

To the ſecond part I anſwer firſt, this rate Tythe muſt follow the rent, and if that bee uncertaine, then is the Tythe alſo, and ſo ſubject to fraud.

Secondly, for the clauſe of the Decree, I anſwer there is *Fraus in intentione*, and *fraus*

in

in executione; here is an intent of fraud, but in effect there is none, for he intended to deceive the Decree, and it deceived him, where he intended an annuall payment to bee no rent, which the *Decree* saith is a Rent, and so Titheable, so *fraus in autherem redit*, and so fraud is out of doores, beſides the ſubſtance or body of the Decree is the firſt clauſe, and the queſtion reſts, whither this annuall payment be a rent within that clauſe of the Decree, which if it be, the branch following *nihil operatur fraude*, or no fraud, within that branch is not materiall.

By the Decrees and Acts of 27. & 37. *Hen.* 8. a new duty is created, for no tythes were paid before, but oblations onely, for the Churches of *London* had nothing but oblations and obventions, and therefore the tythes being onely by force of thoſe ſtatutes the words muſt be expounded not according to former practiſes, but according to the common Law.

This is clearely otherwiſe, for theſe payments are not tythes more now then heretofore, not leſſe heretofore then now. For though two ſhillings nine pence bee more then a tenth part, yet it is called a tythe, and ſo was the three ſhillings ſixe pence long be-

fore either of the decrees of 25. or 37. *Hen* 8. in *Arundels* constitution, 21. *Richard* 2. *Anno* 2397. they are called *Oblationes seu decimæ*, *Lindwood* who lived in *Anno* 1422. saith in the place alledged *cap.* 1. they are paid in liew of prediall Tithes of houses, and recompence of want of *glebes*, referring himselfe to the constitution of *Roger Niger*, then extant: in divers suites and sentences in the Courts Ecclesiasticall, they are called *Decimæ*, in a Libell in the Arches. 10. *Hen.* 8. they be thrice called *Decimæ*. In a sentence there 18. *H.* 8. it is said to be *secundum consuetudinem solvendum Decimas in Civitate London*. In 2 Acts of cõmon Counsel, 19 H8. It is said the Bull confirmed by that Court, 14. *Ed.* 4. was concerning Tythes and Oblations, so in the suit in *Starchamber*, 25. *Hen.* 8. they are called Tythes, and the witnesses depose for 40 50. 60. yeares, these payments were paid sometimes quarterly, sometimes at *Easter*, by the name of oblations, or tithes, so that the custome of offering upon each severall day was left off, and the payments made yearly or quarterly long before, 25. *Hen.* 8. so that it is certaine, neither the name, nor the nature of those payments, or duties, are altered by any Act of Parliament as is commonly (but ignorantly by many affirmed) but onely the quantity made lesse, as appeares by what is former

Object. 3. *vide p. vlt.*

formerly ſaid.

But there is a clauſe in the decree, that where leſſe then 2.s.9.d. for every 20 s. rent hath bin accuſtomed to be paid for tythes, there ſuch tithe ſhall be paid onely, as hath beene accuſtomed. *Objections*

This clauſe is by ſome expounded of St. *Martin* le grand which is in the city, but not of the city, and the out Pariſhes which pay 2 s. in the pound by cuſtome, but this cannot be, for thoſe places are not within the decree (w^ch^ extends onely to the liberties of the city) and therfore they canuot be excepted out of a rule wherein they were never included. It muſt be therefore meant of ſuch pariſhes or places within the city, which by ſpecial cuſtome pretended to pay only after the rate of 2. s. in the pound, as appeares by thee citizens bill in *Starchamber*. 25. H. 8. wherein they name ſome ſuch places within the city, and by the Majors preecpt upon the order then made, directed to every Ward, wherein it is expreſſed, that ſuch as paid onely 2. s. in the pound, ſhould pay no more. Now though this were pretended by the city in that Bill, yet it appeares by the depoſitions their proofe came ſhort herein, and therefore the makers of the Decree, doe not ſpecifie this rate of two ſhillings in the pound, but doe onely in the generall ſay, that where leſſe then *Anſw.*

2. s.

2. s. 9. d. was accuſtomed to be paid, leſſe ſhould be paid, leaving them which alledged the ſaid cuſtome or any other to prove the ſame.

Now ſeeing no pariſh or place in *London* doth at this day pay according to that rate of 2. s. in the pound, or of any leſſer ſumme, nor was any ſuch cuſtome ever yet proved (though often alleadged) and whoſoever will prove any, muſt prove a cuſtome of paying after ſuch a rate, before the 37. of *Hen.* 8 which at this day is impoſſible for any to doe, it followes there, that this proviſo is of no uſe now in the Decree, nor can it any way benefit any of thecity in this caſe, nor indeed could any man in any ſuite yet make uſe thereof.

The livings in *London* would be too great, Parſons would be all Biſhops, ſome worth 2000. l. *per annum*, if tythes were paid according to improved Rents.

It is unjuſt to detaine any mans right, though it would make him never ſo rich: Would any rich man thinke it fitte that others ſhould defraud them

them of their right, becauſe if it were paid they would be too rich, and becauſe the Parſons would be little Biſhops if they had all, muſt they therefore live like Beggers.

If any Living ſhould ſwell to ſo great a proportion, the remedy ſhould be to divide the Pariſh into more Pariſhes, and not to deprive the Church of its due.

But to anſwer this more particularly.

1. Theſe Objections concerne not the 97. Pariſhes within the Wals where few new buildings can be raiſed, & if the Tythes were payd according to the vtmoſt value there would be within the Wals.

1. Eight Benefices not worth above 100 markes or 100 l. *per annum*.

2. Not above 3. within the Wals worth 500 l. *per annum*.

3 Not above 6. more worth 400 l. *per annum*.

The reſt would be between 100 and 300 pounds *per annum*, and the moſt of them not above 150 or 200 l. *per annum*.

2. If Tythes were thus paid it would be.

1. No more then Livings of the like value in the Kings Bookes in the Country, for ſome are at 60. l. ſome at 70. divers at 40. l. and 30. l. and few leſſe then 20. l.

2. Not ſo great as where there is like number of Inhabitants of farre leſſe ability in the Country, where ſome Farmer not worth

worth 500 l. payes more Tythe then 20. of the best houses in *London*.

3. Nor neere so great as before the Decree when yet they could not have such charges being to live single, and their paines not comparable to preaching now vsed, the bare Tythe of St. *Magnus Anno* 1474. besides *Oblations, mortuaries, obits, trentals, Chantries, &c.* which were very many and great was 87. l. 11 s. 11 d. *ob.* which was as sufficient maintenance then as 500 l. now, and yet the Tythe is not above 84. l. and stands in the Kings bookes taxed at above 69. l. besides 40. s. in Pensions.

4. Nor should the Clergie have more free maintenance then is suitable to their education and charge, nor above ordinary Citizens among whom they live who are many of them worth 5. or 6. Bishops, or halfe the Parsons in *London*.

2. For the Parishes without the Wals by reason of new building they are swolne very big, yet the biggest would not be worth above 1500 l. *per annum* or there abouts, as hath appeared by a valuation made of every house, but here consider;

1. These stand a great part without the liberties, and so are not within the *Decree*.

2. They be all appropriate, save St. *Andrews*

drewes in *Holberne*, and St. *Buttolph Bishops-gate*.

3. They are so great that they are fit to be divided, and so the maintenance would be but reasonable.

4. The particular Parishioners there shall pay no more then those in the least Parishes in *London*, so that there would be no greater burthen to any particular man by the Parsons benefit.

5. The Parsons in those Parishes are at more charge and paines, and must keepe two or 3. assistants.

3. Thirdly, the desires of the present Clergie for encrease of their maintenance were conceived to be so moderate by all indifferent men, that one may justly wonder how they could be rejected: for in their demands lately tendered and sent to the severall Parishes, we may observe these particulars.

1. There are 30. Parishes within the Wals wherein they desired not that the whole Tythe should exceed 100 l. *per annum*, and in most of those Parishes lesse was desired, in some 80. l. in some 70. l. in some not above 50. l. *per annum*.

2. There was but one Parish within the Wals, wherein was desired 300 l. *per annum*, not above 3. more wherein was desired 200 l. *per annum* or vpwards in Tythe.

3. The whole Tythe demanded in all the reſt of the Pariſhes within the Wals was betweene 100 l. and 200 pounds *per annum*.

4. Even in the greateſt Pariſhes without the Wals there was not above 100 l. *per annum* deſired in any, above that which is now paid, which yet is no more then ſome ſmall Pariſhes within the Wals have allowed for a yearely Lecture.

Theſe demands were all they deſired the Tythe ſhould bee raiſed vnto, and that no greater ſumme ſhould be paid, provided that their ſucceſſours might not thereby be concluded or ſhut up, but that vpon the variation of times ſomeway might be open vpon juſt cauſe for ſuch alteration of the rates, as the King and State ſhould thinke fit.

Obiect. The Livings are competent already and ſome of late improved.

Anſwer. The Competency will appeare by a generall ſurvey of their preſent eſtate, *viz.*

1. There be 20. Livings within the Wals vnder 40 l. *per annum*, and ſome of them 20 l. ſome 30 l. in Tythes.

2. There is but one within the Wals worth 100 l. or upward in Tythes.

3. There are not above 20. that exceed 70 l. *per annum*, whereof few ariſe to 100 l. all the reſt within the Wals are within 40 l. and 70 l. *per annum*.

All

All without the Wals and within the Liberties are appropriate but two.

The Casuall profits are not equall to the yearely charge issuing out by tenths, Pensions, procurations, &c. and wherein some few Livings there is a little gleabe which was in the most part of the Parsonage-House devided and let out, there are about 20. Livings that have not so much as a dwelling House.

CHAP. VI.

The second Case concerning Ecclesiasticall Jurisdiction for Tythes in London. *That the Lord Majors power is not exclusive to the Ordinaries, but onely accumulative.*

THat the Ecclesiasticall Jurisdiction concerning Tythes in *London* is not taken away by any of the Decrees, or Acts of Parliament, but remaines *in statu quo prius*.

1. It is granted, that before 37. *Hen.* 8. the Jurisdiction remained, nor was any new duty of Tythe then created as is before proved: Now supposing the Decree to be an Act, there are no negative words to take it away, and an Act of Parliament in the affir-

mative doth not take away the Juriſdiction Eccleſiaſticall, unleſſe ſome negative words bee added, as not otherwiſe, nor in other manner, &c. as *Cooke* in *Caudries* caſe, who ſaith, It is the generall rule in all their Bookes, citing divers authorities to this purpoſe.

2 The parties compromitting were only the Curates and the Citizens, and not the Ordinary; and therefore no Act made by vertue of that compromiſe can bind the Ordinary or take away his Juriſdiction; for the Act of Parliament ſaith onely, it ſhall bind the ſaid parties, *viz.* Curates, and Citizens, and their Heires and Succeſſours, but mentions not the Ordinary.

3 The originall Decree was delivered by the Lords to the Biſhop of *London*, to be kept in his Regiſtry, and in the time of King *Edward 6.* the Lords of the Counſell whereof ſome were makers of the Decree, gave order to the Biſhop of *London* in the Kings name, to cauſe the Citizens to pay their Tythes, which he could not doe without Juriſdiction.

Acts and Monuments, vol. 2. fol. 1187. Col. 2. artic. 5.

4. *Prohibitions* were never granted anciently in the time of Queen *Eliz.* upon ſuch ſuggeſtions, as they are granted for in the Country, *Circametas & bounds, and Circa modum decimandi, &c.*

5. Though

5. Though the Jurisdiction were quite taken away, yet it is restored againe by 2. *Ph.* and *Mary. Cap.* 8. towards the end, which sets the Bishops in the same State for jurisdiction and cognizance of causes, as they were before 20. *Hen.* 8. and if any say that Statute is repealed 1. *Eliz. cap.* 1. I answer not wholy but in part, for this clause stands confirmed by generall words, *viz.* That all Acts and clauses of any Statute repeated by that of 1. & 2. *Ph. & Mary.* and not revived by that of 1. *Eliz.* shall stand still repealed, and therefore if that part of the Decree which takes from the jurisdiction Ecclesiasticall, were repealed by 1. and 2. *Ph. & Mar.* then it stands repealed still, & by the same clause is that of 1. *Edw.* 6. *cap.* 2. concerning Bishops sending processe in the Kings name, and vnder his seale repealed, or else its not repealed to this day, for though it were repealed in 1. *Mariæ*, 2. *chap.* yet that Act 1. *Mariæ* is repealed againe by 1. *Jacobi* 25.

6. Besides Tythes in their owne nature are originally of Ecclesiasticall cognizance, and so whatsoever comes in the name of Tythe, except by speciall words it be otherwise determined (which is not here) remaines of Ecclesiasticall cognizances. 7. In the Exchequer, 16. *Iack. Iwdis* case, it was over ruled, against the defendants plea of the Lord Majors being to be Judge.

That

That notwithstanding that Court had knowledge, the impropriation being held in Fee-farme of the King, and upon this ground, that the Majors power was not exclusive to any other Jurisdiction, but onely accumulative.

7. Lastly, it appeares by what was said before *Cap.* 1. That before this *Decree* the *Ordinaries Jurisdiction*, was not in question, for that the City put up a Bill in Parliament, 35. *Henry* 8. that none might sue for Tythes any where, but in the Spirituall Courts or by action of debt at the Common law, which shewes it was never intended nor desired that the Ordinary should be divested of his power.

Object. It is objected that the Major is the onely Judge named in the *Decree*, and the Tythes herein mentioned are not nor can be claimed by any other Law then by this *Decree*, and therefore cannot be sued for before any other Judge, then such as the *Decree* directs vnto.

Answer. This Argument takes that for granted, which is vtterly denyed, *viz.* That the Tythes in *London* are grounded onely upon the Decree of 37. *Hen.* 8. as if there were no other Law now in force which is apparantly an error; for this Decree doth not abrogate nor nullifie any other Law formerly inforce, further then where it was contrary to this. Now

Now it is certaine that 2 s. 9. d. in the pound, was due by lawes in force before this Decree, *viz.* by the Award and Proclamation in 25. *Hen.* 8. confirmed by Act of Parliament, 27. *Hen.* 8. The force of which Award and Proclamation, and Act were no waies nullified by this Decree, but were onely confirmed and explained thereby, in some things then doubtfull, so that they were then and are still in force; and therefore seeing that by them the Ordinaries power was not extinct as is cleare and granted by all; it is as cleere that there is nothing in this Act to extinguish it, for the Major had power by the Statute of 25. *H.* 8. as well as by this of 37. *Henry* 8. and there are no negative words in this more then in that.

Yea, not onely are the Award and Proclamation of 27. *Hen.* 8. and Act of Parliament of 27. *Hen.* 8. still in force, but also the Constitution of *Roger Niger* and Archbishop *Arundell*, with the award made in 32. *Hen.* 6. and other lawes then in vse, are all as may be probably concluded at this day in force, *viz.* so farre as they are not contrary to the Act and Decree of 37. *Hen.* 8. for if they were abrogated, I would gladly know when and by whom. In the 25. *H.* 8. they were not nor by the Statute of 27. *Henry* 8. for then onely the quantity was

alrered from 3.s. 6.d. to 2.s.9.d. and in all other things the payment was left to the former Lawes and Conſtitutions and Cuſtomes according to which the controverſies were determined ariſing after that time, as appeares by the ſentences ſtill remaining on Record, and in the 37. *Hen.* 8. there is nothing abrogates any of them further then when they are contrary to what was then decreed, and therefore it is probably thought by ſome that for non payment the *Major Excom.* is now incurred *ipſo facto* according to *Arundels* Conſtitution, and that none ought to be abſolved without payment *Niſi in articulo mortis*, as is there ſet downe, and certaine it is, that if this laſt Decree were quite abrogate, the Clergie might have as good Law for their Tythes as they have now.

Further I anſwer, that though the Ordinary had no Juriſdiction formerly, yet the very nature of Tythes here decreed gives him juriſdiction, vnleſſe negative words had beene added.

It is further ſaid, that the nature of theſe payments is altered by this Decree, oblations are made Tythes, and though formerly the Ordinary had power, whileſt they had the name of Oblations, yet now another Judge being mentioned, and the Oblations become Tythes the Caſe is altered.

This

This is cleerely refuted by the precedent Hiſtorie, whereby it is manifeſt that neither the name, nor the nature was altered by this Decree. The Proclamation appoints 2. s. 9. d. to be paid for Tythes, and 2. d. at Eaſter for oblation or offering. *Anſwer.*

So the Award 25. *Hen.* 8. and ſo moſt of the precedent Acts ſtyle them Tythes, and long before not onely this laſt Decree, but before 25. *Hen.* 8. yea before the time of *Henry* 8. the payment on ſeverall offering daies was diſuſed, and the whole payed in one or 4. entire payments by the name of Tythes, and yet it is moſt certaine that then the *Ordinary* had this Juriſdiction, and that ſolely.

But it ſeemes theſe two Iuriſdictions of the Ordinary and Lord Major cannot both ſtand by the Letter of the Decree, for by the Decree, if any difference ariſe upon complaint of the party grieved, the Major may make an end, and force the parties to ſtand to his Decree: Now ſuppoſe the Ordinary ſhould determine otherwiſe concerning the ſame matter and force, by cenſures of the Church, the parties to obey his ſentence, here it will bee doubtfull to whom obedience muſt be given, and ſo the one Juriſdiction muſt deſtroy the other. *Obiect:*

Anſwer. I anſwer firſt, it may well be affirmed, that by the party grieved can be only meant the Miniſter; for wherein can the Citizen be grieved, if the Miniſter demand more then his due, the Citizen may with-hold payment, and ſo long I hope hee is not grieved by the Miniſters demand.

If it be ſaid, hee is grieved when hee is ſued in the *Spirituall* Court, I anſwer, that this grievance cannot bee heere meant, becauſe firſt, the party muſt bee grieved with ſome thing mentioned in the *Decree*, which this is not; and ſecondly, the grievance muſt bee ſuch as the Lord Major can helpe or remedy, but this hee cannot; for he never did, nor can ſtay the proceeding in any Spirituall Court, nor ever uſed any compulſive power againſt any Miniſter, but againſt the Atturney onely, according to the words of the *Statute* 27 *Hen.* 8.

Secondly, I anſwer by propounding the like queſtion. The *Exchequer* hath power to determine matters of Tythe in *London* where the Living is impropriate and held in Fee-farme of the King, as hath beene often adjudged, eſpecially in *Ivats* Caſe, 16. *Jacob.* Now ſuppoſe that Court and the Major make contrary *Decrees*, which of them

them muſt bee obeyed, or how can the words of the Statute bee made good for the Lord Majors power. Heere I know it will bee anſwered, that the *Exchequer* being the higher Court muſt take place, and the Lord Major may not meddle with cauſes there depending, but I ſay this is not mentioned in the *Decree*, but onely gathered by conſequence; becauſe that Court had juriſdiction before the *Decree*, which Juriſdiction is not taken away by the Decree, and if ſo, then the very ſame anſwer doe I give for the Spirituall Court which is ſuperiour to the Majors in matters of Tythes, and had power before him many hundred yeares in this Caſe, ſo that hee ought not to meddle with matters there depending.

But Statutes and Acts of Parliament muſt bee expounded by Judges at Common Law? *Object.* 4.

This makes nothing to the queſtion; for firſt the Lord Major is none of thoſe Judges, and ſecondly, this proves onely that the Judges may prohibite the Spirituall Court if it proceed contrary to the true meaning of the Decree; but if it proceed according to the true ſence of it, then it may proceed otherwiſe. *Anſw.* 1.

No *Ordinary* could hold out plea for

Tythes in the Countrey, becauſe there are Statutes made for all Tythes in the time of *Henry* 8. and *Edward* 6. which yet wee know they did, and may doe lawfully, and are never prohibited but upon ſuggeſtion, that they proceed contrary to the meaning of thoſe Statutes and Cuſtomes, which the Iudges conceive they onely are to interpret.

FINIS.

BRITISH MUSEUM

Errata graviora.

Page 5, line 20. for *could*, read *would*.
Page 6. 16. dele *of*. and in Marg. for *intituled*, r. *imprinted*.
Page *ibid.* line 7. for *laſt*, read *Eaſt*.
Page *ibid.* line 30. for *vers*, read *vers*.
Page 12, line ult. for *increaſe*, read *ceaſe*.
Page 13, line 4. for *foure*, read *forty*.
Page 14, line 19. dele *of*. Page 15, line 15, dele *Bill*.
Page *ibid.* line 25. for *conſtitoſuſt*, read *conſtitutioſuſt*.
Page 20, line 22, for *of*, read *in*.
Page 24, line 9, col. 2, for *o. l. 8. 2. o. d.* read *1. 18. 1. o. d.*
Page 21, in the Marg. for 9, read 6.

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THE HEADS OF REASONS, FOR VVHICH A Generall Councell of PROTESTANTS ought to be called together in *England*.

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THE HEADS OF REASONS, for which a generall Councell of Protestants ought to be called together in *England*.

IT may be made good first, That a generall Councell of Protestants will be not onely most usefull unto the whole Church of God, but even very necessary both to the same and to all Protestants States, and most of all to the Church and State of *England* at this present time. Secondly, That the way of calling it together in *Great Brittaine* will be easie. Thirdly, And that the manner of proceeding therein towards the redressing of publicke evils, will be safe and sure, without all apparent difficulties. Therefore it must be concluded, that the purpose of calling such a meeting at this time, ought to be taken to heart by the Church and State of *Great Brittaine*. And to

make the former propoſitions good, that the latter may be inferred, let us conſider the particulars thereof.

Of the firſt.

Firſt, the great uſefulneſſe of ſuch a Councell will be, that on the one ſide the Goſpell of Ieſus Chriſt conſidered in it ſelfe, then the Churches of God profeſſing that Goſpell, and with theſe all the publicke States, wherein theſe Churches dwell, will receive thereby incredible advantages, and on the other ſide the ſuperſtitions and errors of Popery, the hereſies of other Sects, which more ſecretly undermine the truth, and the open ſcandals and diſputes, which diſturbe the peace of many mens conſciences, which trouble and divide the Churches, and breed in end all theſe confuſions, and diſorders, which ſhake publike States, will be aboliſhed and taken out of the way.

And to make this more plaine, it may in due time by Gods grace be made apparent to the full, that,

The Goſpell of Chriſt in it ſelfe conſide-

red, will by ſuch a meeting receive theſe advantages.

1. Matters of chiefe doubt neceſſary to be decided (leſt Atheiſme and Libertiniſme increaſe more and more ſtill, as they begin in many parts) may be cleared.

2. Fundamentals of Chriſtian truth and faith, may be fully and invincibly ſetled by common conſent.

3. The publicke profeſſion of Divine worſhip may be brought to ſome Religious uniformity, ſo farre as is expedient for the amiable correſpondency of ſeverall Churches one with another, and is fit for the edification of all Chriſtians.

4. The meanes of propagating the Goſpell and Kingdome of Chriſt towards thoſe that are yet in darkneſſe, and deſtitute of true and ſufficient helpes to attaine aſſuredly to ſalvation may be agreed upon, and ſet a foot for the advancement of Gods glory.

The Churches making profeſſion of the Goſpell, may by this meanes receive theſe advantages.

1. All the evill intelligences which now

are betweene the Churches by reaſon of miſtakings and ſuperfluous diſputes will be taken away, when parties ſhall come to underſtand one anothers meaning rightly.

2. The brotherly affections of mutuall love and care for one anothers edification, & preſervation in the feare of God (which is the true badge of Chriſts Diſciples) will be taken up & begotten in the hearts of upright Divines who now are at a dolefull diſtance: by reaſon of miſunderſtandings, and evill ſurmiſes riſen amongſt them.

3. The Churches will increaſe in number, and all the members thereof being taught by their Leaders, to keep the unity of the ſpirit in the bond of peace and love, after this meeting will grow in knowledge, and in godly zeale to all vertue.

4. A ſpirituall correſpondency for mutuall communion of Holy things, belonging to the publike good of Religion, may be by this meanes ſetled betwixt the Churches and afterward entertained, from whence incredible comforts will ariſe to every one in particular

ticular, and to all in generall which truely profeſſe Religion.

The States wherein the united Churches doe dwell may receive from hence theſe advantages.

1. Within themſelves they will be more ſetled in quietneſſe then heretofore they have beene, and in all likelihood attaine to a full and conſtant peace one towards another.

2. Together with inward peace all the bleſſings attending the ſame in plenty and proſperity will follow.

3. In reſpect of thoſe that are without, they will be in ſafety from the practices of evill inſtruments which have beene ſent amongſt us, and ſet a worke, or have ſet themſelves for their owne ends politickly a worke; to worke the diviſion of Proteſtants, and by their diviſion their overthrow.

4. If they be aſſaulted, as now they have beene a long while agoe, more for their Religion then for any other cauſe, they will receive ſtrength and aſſiſtance one from another, and not be ſo farre divided in Councels

as

as hitherto they have borne to their owne overthrow.

Theſe are the advantages on the right hand, which by this Councell will clearely redound unto the Goſpell, to the Churches, and to the States Proteſtants.

The advantages on the left hand are no leſſe if not farre more apparent; for by this meanes,

The ſuperſtitious fooleries and errors of Popiſh Religion, together with the tyrannicall practiſes, uſurpations and pretentions of Papiſts againſt Proteſtans will be brought to nought, and looſe clearely all the advantages which hitherto they have had againſt the Churches, and ſo the greateſt blow thatever was yet given unto Popery, will by this meanes be given to it. Which is a thing ſo cleare that no rationall man can doubt of it, if he but a little conſider that although the meeting ſhould not yet (as it needeth not) be called to condemne Popery, yet if it but ſheweth forth the truth of God, in that wherein it is fundamentally profeſſed by Proteſtants, and ſetteth their

Churches

Churches in ſome kind of union amongſt themſelves, and bringeth their intentions to ſome good and eaſie correſpondency, for the future manifeſtation and advancement of the Goſpell towards thoſe that are kept in ignorance and ſpirituall ſlavery by the Pope: it will make him fall from his uſurped Throne to the ground, and his whole imaginary Religion with him into contempt, even as Satan fell from heaven like lightning, when Chriſt ſent forth his ſeventy diſciples, which preached the Goſpel. As for the Hereſies of other Sects which ſecretly undermine the fundamentals of ſaving truth, and ſound government; theſe doe as much harme in corrupting the minds of ſimple ones in the darke, as the Papiſts doe openly by violence and other practices upon the affections of men that are wiſe after this world. Therefore to cut theſe ſhort of the advantages which they now take from our diſtractions, this meeting may greatly ſerve. For if the truth of fundamentals once be evidently cleared, then a courſe may be ſettled, to deal both by authority with

those that are impudently blasphemous, scandalous and refractory, against the clearely fundamentall truth of Gods word, and likewise by treaties in all lenity and long-suffering with carefull instruction and Counsell, to give satisfaction to the scrupulous consciences of the weaker sort; by which meanes the force of their seduction will come to an end. For now they prevaile onely, because no such course is taken by common consent: And no such course can be taken by common consent, except it be done with common advice; and this cannot be done, except a Generall Counsell of Protestants be called to consult upon the matter.

The last advantage of the left hand redoundeth to the Gospell, to the Churches, to the States, and to every particular person therein all at once. For the removing, first of needlesse disputes; which upon this meeting will infallibly (if it be well ordered) follow, will prevent contentiousnesse, and strife of parties. And if this be prevented, publicke scandals will of themselves cease, so

farre

farre as they proceed from that licentiouſneſſe, and inordinate courſe which men take to offend one another in the way of partiality and contradiction. Which way being once ſtopped, the well-ſpring of a thouſand publicke evils will be dryed up; and if there were none other motive to induce his Majeſtie, and the Church and State of *England*, to call ſuch a meeting of Proteſtant Divines but this alone; namely that the fountaine of ſuch bitter waters of ſtrife may be dryed up, it would be ſufficient to draw them to this reſolution, whether they looke in particular to themſelves at this time, or in generall to the whole States of Proteſtants, wherein their ſafety is involved.

And from hence ariſeth, if not an abſolute, yet a very urgent neceſſity of making uſe of this councell at this time; becauſe if now it be either abſolutely, or at leaſt very urgently neceſſary, not onely by reaſon of Gods expreſſe and generall Commandement to this effect, but alſo by reaſon of publicke and private calamities, diſtractions

and ſcandalouſly pernitious diſorders more frequent now, then at others times, to aime at the ſeeking of peace in the profeſſion of his Goſpell. And if this peace cannot truely be ſought for, or any wayes obtayned or hoped for, without ſuch a meeting of Proteſtants; then it followeth that ſuch a meeting is at this time, if not abſolutely, yet very urgently neceſſary.

But this may eaſily be made manifeſt, that without ſuch a meeting, a true and ſettled peace of Proteſtant Divines and Churches, cannot be obtained, according to Gods Commandement, for the advantage of the Goſpell, and the ſafety of their publicke States: therefore it muſt alſo be concluded, that the aime of calling ſuch a meeting, is not onely moſt uſefull, but alſo either abſolutely, or at leaſt very urgently neceſſary.

Much could be ſaid of this, either abſolute or at leaſt very urgent neceſsity of procuring peace and unity, as well amongſt Proteſtants in generall, as in particular amongſt the Churches of *Great Brittaine*,

and

and of the peculiar advantages, which thoſe of *Great Brittaine* ſhould gaine more then others, by calling a meeting of Proteſtants to that effect, but now I will ſurceaſe from this ſubject, and leave the matter to the more ſerious conſideration of the judicious and pious Reader, who can diſcerne what the true cauſes and remedies of publicke evils are, and how the ſafety of the Church and State of *England* at this time cannot be procured without ſome eſpeciall relation, which it muſt have towards other Proteſtant Churches and States.

Of the ſecond.

To ſhew that in *England* ſuch a meeting may eaſily be called together, I muſt in the firſt place preſuppoſe that the State will be free from troubles and dangers of warre, and that there is a willingneſſe in the King and Clergy to have it called, and then in the ſecond place it muſt be made apparent, 1. That the minds and diſpoſitions, of the chiefe of all Proteſtant parties, are now

ſufficiently prepared to embrace and entertaine with gladneſſe ſuch a motion, if it ſhould be propoſed unto them in a convenient way by any one of eminent Authority, which is able to be at ſome extraordinary charges to that effect.

2. That the moſt judicious Proteſtant Divines and Stateſmen in every party doe judge ſuch a meeting to be not only uſefull, but neceſſary to make an end of our diviſions.

3. That not onely the moſt judicious, but even almoſt all ſuch as are of any note, have given already their conſent and advice towards ſuch a meeting; and amongſt theſe all the truely peaceable and godly wiſh earneſtly for the calling of it together, ever ſince the Evangelicall States of *Germany* have made a Decree in the yeare 1634 that at ſome time convenient, when the affaires of the Empire ſhould ſettle a little, ſuch a meeting ſhould be called.

Now ſeeing that time is not yet come in *Germany*, not like to come in haſt, and

and nevertheleſſe on all ſides the neceſſities of ſuch a remedy, to cure publicke evills grow daily greater and greater. Therefore the Church and ſtate of *England*, is to be entreated for its owne ſafety and peace, and for the love of Gods glory, to helpe the publicke good in this behalfe.

4. That the further preparatives, namely to call,

1. Thoſe that are to be called, 2. To deal particularly with them, that they may be preinformed of the ſcope & manner of treating intended. And 3. To order and preconceive the whole way of proceeding towards a full and happy concluſion of the treaty; ſuch as may be without exception on all ſides, will not require above a years ſpace, after the reſolution is once taken to call the Counſell together. All which may be made palpably and particularly, manifeſt in a very ſhort ſpace, if it once appeare, that this motion is not ſlighted. And if it be ſlighted, I doe hereby declare that I have waſhed mine hands in innocency, and cleared my conſcience from that guilt, which

which will lye heavie upon those, who are incendiaries of strife, or accessory thereunto, of being able, will not helpe to redresse and to heale the breaches of *Sion*, which strife and ambition have made and augment daily.

Of the third,

To shew that the manner of proceeding in such a meeting of Protestanes may be such as will certainly without all apparent difficultie reach the ends, wherefore it ought to be called: We must conceive what the properanddirect scope of the comming together of this Counsell should be: How the Divines should be brought together? how, when they are come together he that calleth them should deal with them, to oblige them to the scope for which they meet? What they should treat off? how they should severally conceive, and joyntly conferre their thoughts? how the generall conclusion, and consent of all their resolutions is to be taken up and ratified? and lastly how the same is to be introduced into all the Churches; for their mutuall Vnion,

union, peace, and edification?

Of theſe heads to ſpeake but a word, conceive thus of each.

1. Firſt, the ſcope for which the Councell ſhould be called, ſhould not be directly to decide matters of particular controverſie, or to make determinations and Decrees, whereunto the conſciences of all men, as by abſolute command of that Aſſembly ſhould be obliged implicitly to ſubmit their beleefe, and blindly to give obedience, but rather to declare their meanings, onely concerning the union of Proteſtants in fundamentall truthes and formes of Doctrines moſt neceſſary for edification, and to give their advices concerning the way of uniting Proteſtants in the publicke profeſſion of thoſe truthes, and in the meanes of peaceable government for mutuall edification in time to come, and for taking away of ſcandals, and preventing of the cauſes of future breaches.

2. The way of bringing them together

muſt be by intreaty made to the Superiours of all parties, requiring that they would ſend, ſome able judicious and godly men fit to give counſell in ſuch caſes. And to make this intreaty effectuall, ſome fit Meſſenger, or Meſſengers muſt be uſed to inſinuate the purpoſe of their calling together unto the State whence they are called, leſt jealouſies riſe and hinder the proceeding of the worke.

3. When they are come together, they are to be obliged unto the ſcope of their meeting by a ſolemne forme of Oath, binding them firſt to ſincerity in repect of their meanings, which are to be declared in the preſence of God, and then to certaine other conditions not to be refuſed by any; whereby the danger of raſh contradictions, needleſſe diſputes, and frivolous tergiverſations in profitable matters may be prevented, and the true manner of their treaty limited within due bounds.

4. The ſubjects whereof they ſhould

treate

treate are the particulars, contained under the ends heretofore named, whereof a liſt muſt be made, with a cleare demonſtration of the coherence of every Subject with another; and of the importance of every one for the attaining of the chiefe end to which it muſt be referred in the conſideration which is to be taken of it.

5. The manner of conceiving ſeverally and conferring joyntly their thoughts, muſt be done in write.

Therefore to conceive their determinations and counſels, the ſubjects of meditation are to be given to every Colledge apart in write, by way of queſtion propoſed: whereunto the manner of anſwearing is to be prelimited, in reſpect of the grounds whence the anſwear is to be taken; of the forme, how it ſhould be ſet down, and of the end to which it is more diſtinctly to be referred. And to conferre their determinations and counſels joynt-

muſt be by intreaty made to the Superiours of all parties, requiring that they would ſend, ſome able judicious and godly men fit to give counſell in ſuch caſes. And to make this intreaty effectuall, ſome fit Meſſenger, or Meſſengers muſt be uſed to inſinuate the purpoſe of their calling together unto the State whence they are called, leſt jealouſies riſe and hinder the proceeding of the worke.

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ly, it may be done by a Committee of ſome few, which hee who calleth them together, may appoint. And this Committee ſhould contract the varietie of all the anſweres, to ſo few heads as may be, without omitting any thing which may be thought materiall.

6. The generall conſent of all their reſolutions is to be gathered from their owne declarations into one ſumme, yet by diſtinct heads of matters ſet downe. And it ſhould be given to every one ſeverally to be peruſed, before it be ratified, as an Act of the Councell. And when all are willing to acknowledge it as their owne Act, then it ſhould be ſubſcribed.

7. The manner of introdicing the Acts of ſuch a Councell in all particular Churches, ſhould be determined in the Councell it ſelfe, ſhewing what courſe ſhould be taken every

where

where to acquaint the Miniſters there-with in all Churches, ſo as they may receive full ſatisfaction in caſe of any doubt, and have no cauſe to complaine, that a yoake of humane conſtitutions is put upon them, by the authority of ſome few, or that they are too much limited in that liberty, which Chriſt giveth to his Servants in the Goſpell, to prophecie and practice things tending to private or publike edification. All this may be done without the formalitie and trouble of many Seſſions, and publicke meetings which might perhaps breed ſome inconveniences here needleſſe to be mentioned.

Laſtly, the charges will not be a great burthen to *England*, although it ſhould beare the ſame all alone, and although the meeting ſhould laſt a yeare or two: but it may be made good,

that in one yeare ſpace and ſooner alſo, the worke may be done. And that moſt of the Proteſtant States will be willing to ſend their owne Divines, at their owne charges. And no doubt a free contribution will eaſily be obtained of all good Proteſtants, to bring ſuch a happy worke to paſſe.

MVSEVM BRITANNICVM

FINIS.

